The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 33.—WHOLE NUMBER 1178.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, OCTOBER 15, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.}

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH........ 7 " 5 "
CHURCH OF THE NATIVITY........ 9 A. M.
CHURCH OF THE ANNUNCIATION........ 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION........ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION........ ½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY INNOCENTS........ 9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn........ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS........ 9 A. M.
ST. MARY'S CHURCH, Brooklyn,........ at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR OCTOBER.

16. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty-third Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day—unless some other day be appointed by the Civil Authority: then such day. [The proper Service of the Day is printed immediately before the Family Prayer.]
6. Twenty fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity. [The Collect, Epistle, and Gospel for one of the Sundays that were omitted after the last Epiphany, are to be used.]
20. Twenty-sixth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
27. ADVENT SUNDAY.
30. St. Andrew the Apostle.

COMMUNICATIONS.

For The Churchman.

TO MY DEPARTED WIFE, S. N. A.

Poor suffering one! thou art gone to thy GOD,
Thy crown to receive, after bearing the rod:
The deep bitter before the sweet thou hast drank;
For the sweet thus made sweeter, thy GOD thou dost thank.

Poor suffering one! how exceeding thy pain!
How anguish'd thy watching! now Heav'n is thy gain!
Thy mortal remains with calm bliss were imprest;
In peace most compos'd thy lov'd lineaments rest.

Poor suffering one! o'er thy picture I weep,
And, though taken in death, as most precious I keep,
It retaining that countenance sweet and serene,
Which the spirit enstamped as it left this terrene.

Poor suffering one! thou art gone from my side,
Yet not from my *heart*—soul to soul 's still allied:
What though thou hast passed to the skies from my view,
I behold thee each moment with joy ever new.

For now I survey thee as of GOD'S elect,
Where suff'ring and sin no more can affect:
Beyond sickness and death, thou'rt forever transferred
To the circle where nought but rapt joys e'er engird.

Thou art gone to thy SAVIOUR! the weary 's at rest,
Where the wicked ne'er trouble the spirit opprest;
Thou art gone to the heavenly, to swell the acclaim,
Which the righteous in glory, e'er praising GOD, frame.

The tears I now shed for thee are those of joy,
The thoughts I indulge are my sweetest employ,
Since I view thee beyond all the storm-winds of time,
Reposing forever in Eden's blest clime.

I view thee angelic amid the pure blest,
An heir of the heavenly—by CHRIST so confess'd:
I long for the summons I soon must receive,—
Myself to prepare all of this earth to leave,—

To meet you again, where we no more shall part,
Through eternity's cycles blest, wrapt heart in heart;
To GOD and the LAMB slain, together our praise
In joyful hosannas forever to raise!

G. B. A.

Wappinger Falls, St. Michael and All Angels, 1853.

For The Churchman.

MR. EDITOR: I wish to make use of a small space in your columns. It is perhaps not precisely *comme il faut* that this communication should come from a lady: yet it strikes me that a lady is the proper source for such remarks to emanate from.

You are perhaps aware that there are in the Church some clergymen who omit, habitually, certain verses, and whole passages of the Lessons for the day. There has, indeed, been no little discussion in the papers, and in your own three years ago, as to the propriety of this.

The excuse of clergy so doing is that such passages offend the ears of "the ladies" of their congregations. "*Honi soit qui mal y pense.*" The clergyman so omitting and so excusing the omission does not understand the sex whose sensibilities he so carefully guards against offending. *Ladies* do not *comprehend* all that these gentlemen fancy they do. There is, doubtless, a sort of free-masonry among men as to the quick comprehension of certain pervert phraseologies and words. Ladies are not *au fait* therein. There are innumerable meanings and significations in language of which our sex is wholly ignorant; but which the impure minds of men conceive that we appreciate as well as themselves. Gentlemen are mistaken; especially the clergymen are mistaken.

For instance, let there be certain verses, usually omitted in the service, read by some minister "who thinketh no evil," and cast your eyes over the congregation and see who it is that blushes and looks confused and offended. It is not the pure-hearted daughter at your side, not the chaste wife, not the pious matron, not the ladies of the congregation, but the *men*, the corrupted boy, the dissolute young man, the impure-hearted bachelor, the old roué. It is these who smile, blush, simper, leer! The pure women know and feel nothing. Believe me, sir, that I speak for my sex, and speak truly.

☞ What then are these omissions made for in GOD'S Holy Word? For the impure and evil-thinking of the other sex, who strangely imagine we are equally offended or startled with themselves. In our happy ignorance lies our innocence. The clergyman therefore who *omits* lest he raise blushes, pays but a poor compliment to the chaste thoughts and the *sans peur* of modesty that is the iron shield and golden ægis of woman.

Even (to cater to the prurience of the male members of his congregation under the pretence of sparing the chaste blushes of the female portion) I have known clergymen to omit those portions of the Gospel (Math. xi. 2) for the Third Sunday in Advent which touch upon the miraculous conception of the Blessed son of MARY: and this they do to *spare* our blushes!

How little do such ministers know our sex. The associations wherewith such clergy connect impurity and wrong ideas, are with woman holy and pure. The ideas of marriage, of child-bearing, and the sweet duties of maternal love, are to *us* all holy and good. With men I understand that it is otherwise. Why, a woman, if she were such as men pretend to believe her to be, would be ashamed, with blushes of deepest crimson, to confess that she was married! to confess that she had children! to tell how many she had! nay, to show her baby to any eyes but those of her own sex!

On the contrary, who so joyous and innocent as a bride? who so happy and pure-hearted as the young mother folding her smiling babe to her bosom, and "before men" dedicating it at GOD'S altar in baptism? Ah, my dear sir, how little men understand, with their gross ideas, woman!

No true woman ever blushed at hearing her minister read of the annunciation, conception, and birth of the holy child JESUS! nor ever will! If in the Bible there be grosser expressions no true woman can understand them, either directly or *indirectly*. "To the pure all things are pure."

Not long since a gentleman said to his minister, "I wish you would omit in the Litany 'all women in the perils of child-birth,' for it must offend the delicacy of the ladies."

"There is not a lady who hears it that will agree with you," answered the sensible clergyman. "The good wives will not, for this prayer is to them a great source of hope and comfort in anticipated peril. The young ladies will not, because they hope by this prayer to be protected when they shall become wives and mothers. Ask your wife, sir."

The gentleman *did* ask his wife, and he found no sympathy whatsoever in her maternal bosom with his peculiar views.

And now let me relate an incident, sir, which suggested this long communication to your paper, which, if you dare not publish, please mail to the "*Register*," which refusing will please mail it to the "*Journal*;" until courage and purity enough are found in the minds of men to publish it.

Three Sundays ago, a lady nearly related to me gave birth to a fine boy at the hour of morning service. "I feel," said she, beforehand, "that I shall *not suffer* much, for in every church is now ascending the prayer to GOD for 'all in perils of child-birth.' How many thousands are praying for me at this hour! GOD will surely hear their prayer and remember me!"

Her Christian faith had its legitimate reward. Almost without pain of any kind, she escaped the great perils of child-birth "hitherto fearful to her," "not suffering scarcely the least," to use her own words, "because ten thousand hearts were offering prayers to GOD for me."

I make no comment on the above, Mr. Editor. I am not superstitious, but as a Christian, I believe in prayer, and do believe that it is answered. I trust that my communication will be appreciated by you, and be the means of showing men that all this "*Honi*" is in the "*mal*" of their own hearts and not in the thoughts of the heart of any

WOMAN.

THE CAPITAL OF TEXAS.

To the Clergy and Laity of the Protestant Episcopal Church:

BRETHREN: Excuse me for intruding this communication upon your attention, at the expense of all the aversion which pride and delicacy of feeling excite, and which only a fearful sense of the responsible station I occupy enables me to overcome. You are aware that the post I occupy is Austin, the capital of Texas—a State 1350 miles in length, and 660 in breadth, containing an area of 273,000 square miles, more than six times the size of New York, and every section of which will support a population as dense as the most fertile districts of India or China. This great and growing young State, since the agitation of those delicate political questions which recently threatened the dissolution of our Union, has been so firmly united that it cannot possibly be divided into two States until great changes occur in the mysterious course of time's progression. Austin will probably continue to be the capital of it for ages yet to come. You must be fully sensible of the importance of my position, if you will reflect that I am operating where the legislative power is exerted,—the legislative power of a great State lying between Louisiana and New Mexico, where the papists have the ascendancy, and the Mexican Republic, *the most loyal province of the popedom*. The papists are exerting all their power to restore to the pope the allegiance of this magnificent State, rescued from his sway by Protestant statesmen and heroes. For this object immense sums are poured into it from the treasury of the Roman Catholic Church, to establish schools and to build convents, cathedrals, and churches. Is it improper for a minister of the Church of CHRIST, who is exposed to the "thickest of the battle" and who feels the full force of this satanic influence, to call upon Churchmen for aid to counteract it? In the whole of this great State, into which the tide of emigration is continually pouring from Europe and every State of the Union, only eight ministers of the Protestant Episcopal Church are upholding the banner of the Cross. They are but feebly sustained. They need all the help you can possibly give them.

I can hardly hope to make you understand the nature of difficulties which you have never experienced, and to sympathize deeply with sufferings you have never felt: but I trust that this simple statement of our affairs in Austin will be read by true Christians, and that it will receive the attention it deserves from every member of the Church of CHRIST who may see it.

In January 1851 the parish of the church of the Epiphany was organized. It embraced only two communicants, but the services of the Church were well attended. The room which we rented was often so crowded by the citizens of Austin that many had to go away from the door for want of seats. The difficulty of procuring a suitable room, and of paying for it, and also of raising the salary of the rector by an open subscription, made it necessary for us to set about building a church. More than 800 city lots and lands were secured, which would have been of great value to us in a few years if we could have kept them. We made great efforts to procure a loan or donations of money from the north, which would have enabled us to have kept our land; but having failed in getting any help, we were compelled to make a contract for building the exterior of a church, and to give to the contractors the whole of our property, and subscriptions in money, lumber, and labor for $6,000. We now wish to complete the interior of the church and to secure enough money to place this important parish in a condition to act efficiently for the welfare of the State. The church we are endeavoring to furnish will not be sufficient to accommodate all who will worship in it, especially during the sessions of the Legislature. We do not wish to furnish it with *ornaments*, but only with *necessaries*. There are now thirty communicants, and several hundred hearers of the Gospel to be accommodated. Do you ask why they cannot do what is so necessary to be done? You must remember that not one-half of them are living in houses of their own. They have but recently moved to the country. They have yet to provide a subsistence for their families. The foundations of their fortunes are yet to be laid. They have done all that I can ask them to do at present. All the expenses of the church have to be borne by only a few individuals.

As soon as we are in our church and unembarrassed, every cent in our treasury can be used to the utmost advantage in Austin, in widening and deepening the foundations of our holy religion in Texas.

I do not wish you to lessen the aid you give to our foreign missions. They should be well sustained: but remember, brethren, that your first duty is to bring our own great republic under the influence of our holy religion. It requires no prophet to assure us that the most important part in the drama of the world's history in another half century will be played by our government. If the faith of the Protestant Episcopal Church shall be the prevailing religion of this country and of the British empire, this faith will inevitably prevail in every continent and island penetrated by their commerce and controlled by their power. Then let me beseech you to exert your energies to build the Church of CHRIST in every part of our own republic, and especially in the fair and fertile regions of Texas, where the soil and climate and the advantages of geographical position will secure the most dense population, and where all the influence which the wealth and multitude of our people will exercise upon the next generation, may be directed by the teaching of the Church.

Now is the time for energetic action. Whatever is done now for the welfare of the Church in Austin, will most effectually benefit those who shall occupy it in after years. Now is the only time for making that early impression upon an infant city, rapidly growing into greatness, which will ensure the piety and usefulness of its maturity. I hope that you will listen to this appeal, and I pray that the HOLY SPIRIT may impress its importance upon your hearts.

Whatever *free will* offerings you wish to make to aid us, I will receive in New York during the session of the General Convention; or you can send them to Mr. GEO. J. DURHAM, Secretary and Treasurer of the church of the Epiphany, Austin, Texas. My present direction is 365 4th street, New York. Any communication directed to me, to the care of MAURY BROTHERS, will find me in this city, or be sent to me in Texas.

EDWARD FONTAINE.

[Church papers will please copy this.]

For The Churchman.

BISHOP BURGESS' CHURCH.

MR. EDITOR: Our ecclesiastical nomenclature is becoming so much confused, that we shall be at a loss before long to know by what names to call things. It was bad enough when, to suit the common phraseology, the denominations were called churches in the preface to the Prayer-Book, in the face of the strong teaching to the contrary contained in other parts of the book. Judge of my surprise at seeing the following passage in Bishop BURGESS' sermon, preached at the laying of the cornerstone of St. Peter's church, Rockland, Maine:

"Wherein then differs our foundation, or our structure, from that which is built up by our brethren of *other persuasions*, who hold, like us, the essential truth as it is in JESUS, and like us make their appeal, with entire submission, to the oracles of GOD?"

We are a "*persuasion*" then. A Church is a *persuasion*. Now it is an old axiom, that things which are equal to each other are equal to the same thing. A *persuasion* and a Church being equal, the definition of a Church will be applicable to a *persuasion*. What is it? "The visible Church of CHRIST is a congregation of faithful men, in the which the pure Word of GOD is preached, and the sacraments be duly administered according to CHRIST'S ordinance, in all those things that of necessity are requisite to the same."—Art. XIX. A *persuasion* then, according to Bishop BURGESS, "is a congregation of faithful men, in the which the pure Word of GOD is preached, and the sacraments be duly ministered according to CHRIST'S ordinance, in all those things that of necessity are requisite to the same." Now, it does not sound well to us to say that a *persuasion* is "the pillar and ground of the truth," nor does it sound well to say that "the LORD added to the *persuasion* daily such as should be saved." This sounds indefinite: it may be the fault of our ear,—perhaps we are over fastidious about it. If we had a DIOGENES, he might illustrate a *persuasion* for us, as he did a man for PLATO.

But let it not be supposed that the Bishop would put all *persuasions* on a footing with our *persuasion*,—far from it: he means to include only those "who hold like us the essential truth as it is in JESUS, and like us make their appeal with entire submission to the oracles of GOD." Well may the Bishop ask wherein our foundation or superstructure differs from theirs. We answer for him, in no particular. Holding "the *essential truth* as it is in JESUS," they hold the *whole truth*, and, like PAUL, declare it. They are identical with us,—they have the same LORD, the same faith, the same baptism, the same *ministry*. To condemn such dear *persuasions*, would be to condemn ourselves.

But does the Bishop allude to *these* brethren, when in the next paragraph he answers his own question? Hardly,—and yet if he does not, where else does he explain the difference between the dear brethren who hold all things in common with us, and ourselves? "From this Church," [or *persuasion*] says he, "all the other ecclesiastical bodies or denominations, of English descent, have at one time or another withdrawn themselves, either *dissenting from its doctrine, or from its government and discipline, or from its mode of worship.*" [The italics are ours.] This description of the dear brethren, quite alters the case. Do they "hold the essential truth as it is in JESUS?" Do they "make their appeal with entire submission to the oracles of GOD?" The Prayer-Book says not:—the preface to the ordinal runs thus,—"It is evident unto all men diligently reading Holy Scripture, and ancient Authors, that from the Apostles time, there have been these orders of ministers in CHRIST'S Church,—Bishops, Priests, and Deacons." It is evident from Holy Scripture, that they existed in the Apostles time, and from ancient Authors that they have existed ever since that time. Can those who deny this, be said to hold "the essential truth as it is in JESUS," and to "appeal with entire submission to the oracles of GOD?"

But the Bishop is very charitable, and very modest in his claims for our *persuasion*. "It is not necessary," he says, "that we should condemn those who laid Episcopacy aside; but we ought not to be condemned for retaining it, and requiring it within our own communion." All that the Bishop asks is to be countenanced by the dear brethren of "other persuasions." It is very little, and we hope that none of them "will be guilty of the indecency"* of withholding it. If the Bishop is thought to have surrendered anything here, let it be borne in mind that he has compensated for it in the very strong passage which he has quoted on the *succession*:

"So might the bright succession run
Through all the circles of the sun."

A GUARDIAN OF *Decency*.

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* "Indecency."—This term is quite as applicable here, as it is in some of the connections in which it has been used by Episcopal authority.

PREROGATIVES OF LETTERS.

Whereas, perhaps, the words thou scornest now
May live, the speaking picture of the mind;
The extract of the soul, that labor'd how
To leave the image of herself behind;
Wherein posterity, that love to know,
The just proportion of our spirits may find.

For these lines are the veins, the arteries,
And undecaying life-strings of our hearts,
That still shall pant, and still shall exercise
The motion, spirit and nature both imparts;
And shall with those alive still sympathize,
Who, nourish'd with their powers, enjoy their parts.

O, blessed letters! that combine in one
All ages past, and make one live with all!
By you we do confer with who are gone,
And the dead-living unto council call;
By you th' unborn shall have communion
Of what we feel, and what doth us befall.

Soul of the world, Knowledge! without thee,
What hath the earth that truly glorious is?
Why should our pride make such a stir to be,
To be forgot? What good is like to this,
To do worthy the writing, and to write
Worthy the reading, and the world's delight?

—DANIEL.

THE CHURCH ABROAD.

[Crowded out last week.]

England.—It is refreshing to cast the eye over the doings in the English Church by the last mails. Several societies carrying on her work report annually increasing results. New churches are consecrated, old ones are restored all over the land. The high and the lowly together are vindicating their claim of gratitude to GOD by doing good to His children.

AT THE YEARLY meeting of the governors of the West Riding Society for the Relief of the Indigent Clergy, £900 was distributed among thirty different families.

SIR GEORGE WOMBUELL having built, at his own cost, the chapel of the Holy Trinity at Yearsley, it was consecrated on the 6th ult.:

> This chapel stands on the same piece of ground, and nearly on the same foundation, as an ancient house of prayer erected for the villagers in the latter part of the twelfth century by the canons of Newburgh Priory. Fragments of this old building were discovered in digging the foundations of the new structure, consisting of several small arches of lancet windows, stones edged with the dog-tooth ornament, and some flat triangular-shaped slabs, which appear to have supported the screen-work of an ancient altar. It is supposed that several other chapels, on sites more or less known, once existed in this thinly-peopled district of the North Riding of Yorkshire.

THE FIRST STEP in another act of sound Churchmanship we are pleased to record. A new church is about to be built at Ashfield, by Lord HENNIKER. On laying the cornerstone, his lordship addressed those present, stating that he had long desired to enter upon this work, but had been hindered until now. He also stated, that, "in his belief this was the hundredth year in which his family had been in possession of those estates; he therefore felt it a pleasure and a duty to celebrate the centenary by what he was doing that day."

AS AN INSTANCE of the way in which the increased demand for Church extension is responded to, we mention that three new churches are about to be erected in the ancient parish of Lambeth. The population of the country is increasing, but perhaps less rapidly than the feeling of respect among the English people for the Church of their fathers. Let but temples for worship and instruction be erected, and they will be filled.

THIRTY-EIGHT years since, the present Bishop of WINCHESTER entered upon the duties of the ministry, as pastor to the English congregation in Geneva. From that time, relations of kindness and Christian comity have been preserved between him and his former charge. From feelings natural and honorable to both parties, he was requested to consecrate the new church of the Holy Trinity in that city, and accepted the invitation. The service was performed on the 30th of August. After the consecration, there was a large assemblage at the Casino, and several addresses were delivered, in which were many allusions to past days, to that time when, in the name of the disease-stricken MARY, Papal persecution raged through England, and her *bolder* sons suffered at the stake, while others found a refuge in the hospitality of Geneva.

We can afford room only for a portion of the address made to the Bishop, on the behalf of the founders and committee of the church:

> My Lord Bishop: It is with feelings of the most profound respect and veneration for your lordship's high station and sacred calling that I address your lordship in the name and on behalf of the founders, the church committee, and British residents and visitors to Geneva, to express their gratification at your lordship's presence on this occasion, and to sympathize in your sentiments of gratitude at Almighty GOD, who has graciously permitted you, after a lapse of so many years, to return to consecrate our church, the result and the fruit of your own exertions, in the year 1814, to establish a congregation, and to provide a place of worship for your compatriots, wherein they might offer up their prayers and thanksgivings to their GOD in all the purity, sublimity, and simplicity of the Liturgy of the Church of England.
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> We trust that, by GOD'S help, we may long continue to meet, and to profit by your lordship's counsel, and we fervently pray that the ALMIGHTY may bless, protect, and guide you in all things, through CHRIST JESUS.

The proceedings would have been more pleasant had there not been so manifest an effort to merge the distinctive features of the Church in a general sort of sentimental goodyism. But the regular services of the Church, we trust, will be the means of reviving piety, where Calvinism had chilled and killed the faith—even that part of it once held by CALVIN.

IT WILL BE REMEMBERED by many of our readers, that in 1841 a Bishop was sent by the English Episcopate to Jerusalem. The design of this mission, disdinctly expressed at the time of the appointment, was the oversight of the British residents in Palestine and Syria. Great care was taken that no authority should be claimed clashing with the rights of the Eastern Churches. Though far-seeing men expressed their fears, it was hoped that nothing would be done in violation of Catholic principles: and we all strove to believe that an influence might be exerted for the elevation of those oppressed communions to a clearer perception of the faith embodied in their ancient standards, and leading to a perfect union between them and their Western brethren.

Letters were addressed by the Archbishop of CANTERBURY to the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, and to the Governing Synods of Russia and Greece, containing this language:

> Lest any should be ignorant wherefore we have thus sent this our brother, we make known to you by these presents, that we have enjoined him by no means to interfere, in anything, with the authority that belongs to you, the Bishops, and the others who hold the office of rulers of the Eastern Churches, but, on the contrary, to yield you due honor and service, and to show a readiness always and in every way anxiously to promote what may conduce to brotherly love and friendly intercourse and concord. We are persuaded that this our dear brother will *ex animo* and conscientiously obey these our injunctions with faithfulness.

Bishop GOBAT, at present entrusted with the charge of this mission, disregarding the injunctions of his Metropolitan, and the limitations of his authority, has made a puritan onslaught upon the bodies with whom he was commanded to live with brotherly love and concord; he invites and receives proselytes, forming them into what must be considered a schismatical synagogue. Hence the Anglican Church is made to appear responsible for his warfare against Christian peace, and those points of the faith not admitted by this disciple of free inquiry within the iron-bound system of his school.

To free their Church from this stigma, and ground of suspicion thwarting her wholesome influence, several clergymen of the British Churches, among whom, already, are many honored names, have just published a Memorial to the Oriental Patriarchs, which is now in course of circulation for the purpose of obtaining other signatures. The words of the Protest are strong, but such as the character of his acts demands:

> We, whose names are undersigned, of the Anglo-Catholic Church, make this declaration as follows: We altogether protest against all such acts done, or now doing by SAMUEL GOBAT, as proceeding from himself alone, and receiving no sanction from our Church; we would especially express our abhorrence of his proselytizing practices, as being repugnant to the compact (ratified A. D. 1841) and as being direct infractions of the Canons of the Church.
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> We therefore pray your Holiness not to impute these scandals to us and our Church. And we trust that this explanation may be received in a friendly spirit; and that your prayers may ever ascend for the well-being of the holy Churches of GOD and the union of all.

Ireland.—On the 1st ult. the Lord Bishop of MEATH consecrated a church built in Dunlewy, chiefly with a view of promoting true knowledge in a popish district. The circumstances under which the erection of this church was proposed and accomplished, add a very high degree of interest to the undertaking. In addition to all the charms which lofty mountains and extensive lakes can impart, the natural beauties of the scene are enhanced by flourishing plantations and neat cottages, which present a cheering contrast to the surrounding barrenness. In this remote district the late JAMES RUSSELL purchased a property consisting for the most part of unreclaimed bog, and while anxiously endeavoring to improve the physical condition of his tenantry, and while ministering to their necessities during the greater part of that awful season of famine with which Ireland was visited, he was, by an inscrutable dealing of Providence, removed from this world apparently in the midst of his usefulness. Mrs. RUSSELL persevered in collecting funds, until enabled to complete and endow a handsome edifice, built of marble quarried on the estate. After the petition for its consecration was presented, the Bishop, pronouncing the divine salutation, "Peace be to this house," approached the chancel reading the 24th Psalm, being answered by the clergy in alternate verses. The letters permissory having been read, and after the Bishop had offered up the solemn prayers ordered for the consecration service, morning prayer was read by the Rev. A. STEWART, rector of the parish, assisted by the Rev. JAMES LINSKEA, perpetual curate of Dunlewey. His lordship then proceeded to consecrate the burial-ground attached to the church.

THE BISHOP of MEATH has just concluded a series of confirmations on the behalf of his Episcopal brother of Derry, disabled for the duty by ill-health. The number of catechumens admitted to the holy rite was 2,793. An Irish paper observes upon the whole course of this visitation:

> This Prelate's truly apostolic manner and demeanor have left behind them very useful impressions, in this his episcopal confirmation tour. By placing the rite in its true and scriptural light, as a practice derived from apostolic usage, and from that of the Old Testament Church, his lordship set forth its important privileges and responsibilities in such a way as will not easily be erased from the hearts of his hearers. The opportunity was embraced of the Bishop's presence in Derry of holding an ordination, which took place on Sunday, August 21, when two Priests and one Deacon were admitted to holy Order. His lordship likewise during his tour has consecrated three churches and two churchyards. One of the churches, at Moville, has been built by the Church Commissioners; the second is erected at Glenties, and is, we believe, owing to the liberality of the Dowager Marchioness of CONYNGHAM and her son. In conclusion we must add that not the least interesting scene in this important tour was the solemn setting apart, for the burial of the departed, of a plot of ground belonging to Lord GEORGE HILL, on his lordship's estates at Gweedore. These estates have long been celebrated for the enterprise and industry which have reclaimed unprofitable bogs, and replaced them with acres of fruitful and cultivated land. Amidst this, which comes behind none of the very romantic scenery of Donegal, the imagination may conceive the deeply solemn emotions which must have filled every bosom during the setting apart by prayer and praise of a peaceful and retired spot, wherein in after ages are to slumber the ashes of the departed within this interesting district.

Scotland.—We should be glad to lay before our readers a current history of the Church in Scotland, now reaping the benefits of her many years of suffering faithfully borne. Her present is full of life and attractive power, and her future gives promise for those who as yet value her not. The whole number of Diocesan Synods for the year have been held, and the reports of all evidence an earnestness, boldness for truth, and practical energy most cheering.

THE BISHOP OF ARGYLL AND THE ISLES has entered upon the Provostship of the college at Cumbrae. The Bishop of LONDON assisted in the services of the occasion. After the Nicene Creed the following instrument was read:

> We, ALEXANDER, by divine permission, Bishop of Argyll and the Isles, having with the advice of our Synod ratified and confirmed the constitution, do further make known to our well-beloved sons in CHRIST, the clergy and students of the College of Cumbrae, and to other faithful persons, that we have received from the founder of the aforesaid church and college the letter following:
>
> "RIGHT REVEREND FATHER IN GOD: Having submitted for your consideration, as Bishop of this Diocese, such a revision of the former constitution as your Lordship has been pleased in Synod to ratify and confirm, I further request your acceptance of the Provostship of the Collegiate church and college, under the constitution aforesaid, earnestly trusting that your Lordship will be pleased to accept the same, and fervently praying that He Who is the Good Shepherd will vouchsafe His gracious benediction to this intimate union between him whom He hath called to the apostolic office in this portion of the fold to feed His flock, and that work which in this place is dedicated to the advancement of His glory and the extension of His kingdom."
>
> And we do further make known unto you that we have accepted the office in the letter aforesaid tendered unto us, and earnestly desire your prayers that we may have grace given unto us faithfully to discharge the duties of the same, which we this day, in the presence of GOD and of this congregation, take upon us, not relying on any strength of our own, but on the gracious aid of Him to whose honor and glory this church and college are dedicated—the HOLY GHOST the Comforter; to Whom, with the FATHER and the SON in one glorious and undivided Trinity, Three Persons in one GOD, be all honor and glory now, henceforth, and for evermore. Amen.

THE SCOTTISH REFORMATION SOCIETY is one of the modern substitutions for the Church; its ranks are open to *all* who hold to the negation—no Pope. The laudable object of this Society is the instruction of Papists; four clergymen of the Church have taken some part in its meetings. Their conduct has occasioned an earnest letter from the Bishop of ST. ANDREWS to his clergy. He joins with his Rt. Rev. Brother of DUBLIN in condemning all such unions, opposed to unity. We give a small portion from his words:

> We are separate from our brethren of the Church of Rome—and it is wrong in any of us to dissemble *that* separation—because the Church of Rome imposes sinful terms of communion. We are separate from our brethren of the Presbyterian and other Protestant denominations—and it is no less wrong to dissemble *this* separation—because they also impose at least one sinful term of communion; a term of communion upon which they are content to rest their position, almost exclusively, and which is no less destructive of the Unity of the Body of CHRIST than belief of the Papacy;—I mean the Article which requires them to believe that *Presbyters* alone (for so we must be content to call them, though by so doing we appear to grant the very matter in dispute) are competent to carry on the Succession of an Apostolical clergy, and to administer validly the Sacraments of the Church; an Article than which there can be none more practically mischievous, because there can be none which destroys more directly the essence of Church communion.
>
> Let the *results* of this "Great Anti-Popish movement" be what they may; let the apparent advantages to be reaped from such a course be all that the most fervent imagination, in its most violent antipathy to Romanism, could depict or conceive;—still nothing should reconcile us to act in a combination upon which we could never hope for the blessing of Almighty GOD;—inasmuch as it is composed of elements which, if they are to come together at all for a religious purpose, must come together first to bewail their mutual differences, so contrary to the command and will of GOD; and to endeavor through His grace, by repentance and confession of their own offenses against Him, to be at one among themselves.

THE EXCELLENT BISHOP OF GLASGOW has felt compelled by the continual illness of one of his family to resign his See, that he may remove the sufferer to another climate. The Synod to whom the intention was made known, considering that the resignation would be sad for the Diocese and the Church at large, have caused an Address to be prepared for the Episcopal College, imploring them to delay the acceptance of the resignation till it could be seen whether the necessity for the Bishop's course could not be avoided. They "suggest"—as a means by which their object might be accomplished—the assumption by the Episcopal College of the charge of the Diocese for two or three years, and the issuing a commission to some Bishop for the exercise of Episcopal functions within it, full leave of absence being granted for the period to the present Diocesan, that he might have the opportunity of removing with his family to a warm climate.

FOREIGN.

[Crowded out last week.]

England.—Unsuccessful miners in Australia may learn with regret that emigration has cost them the opportunity of gold-seeking at home. Geological science would have led to the opinion that the primitive rock formations in Great Britain as elsewhere, were auriferous, and this is now known to be true in respect of extended districts; especially in the parts bordered by Wales, and in the principality itself are evidences abundant of the precious deposit. Mines in Devon have already been profitably wrought. A mass valued at £121 was picked up near Windermere, which place may soon become famous for other associations than those connected with its name by the sweet lines of WADSWORTH, Promises are also held out to the Cannie Scot of finding other wealth than the beloved heather among his ancient hills.

AT NEWCASTLE and Liverpool the Asiatic cholera has appeared, and its ravages already are very severe. Although the present progress of the disease shows how closely it is connected with crowded apartments, filth, and bad drainage, the attacks are not confined to the larger towns. Cases of one and two in number are reported from several places in the North. Now that the scourge is there, efforts are making to clear away the accumulations of the streets and lanes, by which its victims are prepared for its stroke; magistrates and committees are active. One periodical, that would have all done which may be effected by sanitary measures, asks "Why should not the churches, in our towns, at all events, be *at once* opened daily for public and private prayer? It is in such times that the Bishops and clergy may reach and retain hundreds and thousands whom nothing else would enclose in the gospel net. We trust that no false fears of unduly alarming the people will prevent this being done. What more quieting and soothing measures could be adopted than those which are founded upon the belief that GOD will hear and grant the prayers of that nation and people which call upon Him in the day of their visitation?"

Ireland.—Within the last six years nearly a million and a half have emigrated from this country. One beneficial consequence has been that English and Scotch farmers, with small capitals, are gradually taking possession of the untenanted lands; and the example of their skill, industry, and enterprise must tell favorably upon the native peasantry. It is stated upon good authority, that one-twelfth of the area of the Island has changed owners during the same time. Of these new proprietors 2,700 are small capitalists and farmers, who will contribute greatly to the formation of a middle class, which is indispensable to the civil security and social prosperity of the country. The recent criminal statistics show great improvement; the number of offenses in 1852 was 28½ per cent. less than in 1851.

It was the scourge of 1847 that gave the impetus to emigration, and made in necessary that the ruined landlords should abandon their tenures. Thus immense good has flown from this terrible visitation.

Spain.—Several accounts are current in the English papers of pirates in the Mediterranean off the coast of Spain. They are doubtless the same gang as, from time to time, for several years past, have committed depredations upon those waters. The last vessel pursued has had a rather singular chance for these peaceful times. About three months since, a band of Greek pirates assaulted her in the Archipelago, and gained possession after seriously wounding the captain. This turn, however, he was more fortunate, as he escaped unboarded, but wide awake from their sharp pursuit.

Turkey.—The eastern question remains unsettled. A peaceful arrangement seems more distant than ever, now that the Czar has rejected the Turkish propositions. The Porte absolutely refuses the modest request of NICHOLAS, that the members of the Greek Church shall, in effect, be freed from their allegiance, and placed under his protection. In the meanwhile, the Austrian ministry begin to manifest a restiveness under Russia's assumed superiority, and have spoken with increased firmness against her indefinite occupation of the provinces. This may constrain to somewhat lower flights of zeal for Christian liberty, and its strange associate Muscovite rule. Disturbed by these emanations from Vienna, the veteran intriguer of the north is about to try what can be done by personal influence over his young imperial brother FRANCIS, hoping to regain his ascendancy in the latter's council by this step. Turkish hostility against the invaders of their country has become intense; troops are gathering with great alacrity—and by the last accounts, should the Sultan now yield, there would not only be danger for himself, but also for his Christian subjects, from the excited condition of the army and populace.

This question is still further distracted by the protest made by the Popish Patriarch of JERUSALEM against the concessions granted to Russia relative to the Holy Places; and by complaints of the Pope that the French diplomatists have sacrificed his interests.

New Grenada.—The antagonism between the secular side of the Roman Church and the rights of the State, in this country, have been brought to a close by a legislative decree of the 1st ult. The course pursued by the government appears to have been one of great moderation, and the law is conceived in the spirit of justice. A hardy opposition to the measure, on the part of the Roman clergy, has ended in nothing. The Archbishop and all the Bishops protested against the wrong done them in their being placed on that very footing which their brethren here would have us believe is all they desire. Because refusing to make provision for the supply of parish priests, according to the *ancient* laws, the Bishops were tried and condemned by those laws; and after raising a rebellion were banished. Even the interference of PIUS IXth, who, by his extraordinary envoy reproved the "audacity" of the people in presuming to assume the necessary attributes of sovereignty, has been in vain.

The more important provisions of the decree are as follows:

> All intervention will cease on the part of the national and municipal authorities, in electing or presenting the candidates to ecclesiastical benefices. The prelates, the ministers, or the functionaries of any religion or worship whatever, without distinction of rank, condition, or dignity, are subject to the laws of the Republic, in civil as well as criminal jurisdiction, and they are amenable to the same judicial authority and submitted to the same process as those Grenadians who belong to the order of laics. No religious corporation has an official character in New Grenada. No act of coercion can be practiced in future on the part of a minister of a worship or the members of a community, in violation of the liberties guaranteed to the New Grenadians by the 5th article of the constitution. The executive will receive no agent of the Pontifical government, unless in a purely diplomatic character, and in that case, to treat only of international affairs. The Catholic churches now existing belong to the Catholic inhabitants of the respective parishes, with the exception of cathedrals, which belong to the Catholic inhabitants of the diocese. The churches having a special patron will be governed in conformity to their foundation. The churches of suppressed convents belong to the province or to the national colleges, as well as the lands and the buildings called convents. The Prelates who have been banished from New Grenada are at liberty to return to the territory of the Republic when they judge it convenient. As an exception to this law, the prohibition of the Fathers of the Society of Jesus to enter on the territory of the Republic remains fully in force and vigor.

AUTUMN.

Thou comest, Autumn, heralded by the rain,
With banners, by great gales incessant fanned,
Brighter than brightest silks of Samarcand,
And stately oxen harnessed to thy wain!
Thou standest, like imperial CHARLEMAGNE,
Upon thy bridge of gold; thy royal hand
Outstretched with benedictions o'er the land,
Blessing the farms through all thy vast domain:
Thy shield is the red harvest moon, suspended
So long beneath the heavens o'erhanging eaves,
Thy steps are by the farmer's prayers attended;
Like flames upon an altar shine the sheaves;
And, following thee, in thy ovation splendid,
Thine almoner, the wind, scatters the golden leaves!

—LONGFELLOW.

APOLOGY FOR WIVES.—*Messrs. Editors:* In the columns of the *Home Journal* appeared an article, entitled "An Apology for Husbands." There are two sides to every question, and on reading it, it occurred to me that possibly there might be some apology for Wives. Will you allow me to attempt to make one for them? Men are very apt to think they have the hardest part of the burden of life to bear; but if we could find one, who, for one day, or even hour, could be induced to exchange their business for the never-ending woman's work, we think the experiment would suffice them for the rest of their lives. Think you, good sirs, that the mother, surrounded by a flock of little ones—each possessing a different nature, each requiring different management, and each and every one of them full of the bounding life and buoyant spirits of childhood—has not, during the twenty-four hours, many a trial to her patience, many a heavy duty to perform, many a heart-ache caused by the misconduct of some little rebel; to say nothing of the thousand annoyances daily occurring in a housekeeper's life? And why do these annoyances weigh heaviest upon her? Because the sudden "notice to quit," given by some servant—the *fracas* in the kitchen between the cook and waiter, which endangers the cooking of the dinner most fatally, and a hundred other domestic troubles of the same kind, throw the whole household into disorder; and a good and loving wife feels that such disorder will not add to the comfort and happiness of her husband. Should not the master of the house, then, do his part toward lessening the load for his weaker half? Should he not, instead of grumbling and fault-finding at unavoidable mistakes and mishaps, try to make the best of them—cheering his partner in her onward path, smoothing over difficulties where he can, giving her—the "weaker vessel"—somewhat of his strength? Do you believe, mankind, that in return for all this, any true woman, any true wife, would refuse her sympathy for the "Atlas who carries the household on his shoulders?" Husband, if you can say from your soul, that you think your wife would refuse you the sympathy and love you long for—then I can only say, that yours was not one of the matches made in heaven. You have, perhaps, married a pretty face. Well, as long as you have the *pretty face* at the head of your table, doing the honors of it in a *pretty* way, what right have you to complain? since, most probably, you have never tried to make those beautiful features the index of an equally beautiful mind—since you have, probably, never tried to find companionship—*true mind and soul companionship*, in that other self of yours. But we have really wandered from the point we started from. "Bear and forbear" should be the motto with which every young couple starts in life. Each have their failings, their wants and their trials. Upon neither should the whole burden rest; as they "twain are made one flesh," so let them together be the Atlas to bear the household on their shoulders. Let the wife remember, when the husband enters the house with "that troubled look, that gloomy eye, that rigid lip, that thoughtful brow"—that quiet unobtrusive sympathy, that deep, gentle and devoted love, it is her duty, and should be her pleasure to offer him. But, on the other hand, let *him* not repel her attentions; let him not give a harsh retort to a loving word of hers—wrung though it may be from the very agony of his soul—she cannot know of all the agony: she only feels that her heart is crushed. And, husbands, do not wonder and complain if sometimes the brow of your wife is shaded by care—if sharp, quick words issue from the lips which we admit *should* never utter aught but gentle ones. If we were "perfect, even as our FATHER in Heaven is perfect," remember she has her trials, too, and this must be her apology.—*Home Journal.*

OCTOBER.

Ay, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny south! O still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying, in long serenity, away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And, dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh;
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

—BRYANT.

A COUNTRY FAIR, AND ONE OF THE RISING GENERATION.—In the street, opposite the meadow, was a long, low show, made of canvas, with an ornamental front and stage, whereon a merry-Andrew was the very Methusaleh of merry-Andrews; he was so old that he had long since lost his teeth; and his mouth having fallen in, left so little space between his nose and chin for the painting of his lips, that the lower one extended some little distance down his throat. Notwithstanding his advanced age, this patriarch showed some considerable agility, elevating occasionally in the air a pair of legs that seemed the very abode and stronghold of rheumatism, and walking on his hands. He wore a ruff round his neck, and rosettes in his shoes; and one might almost have fancied that, having adopted these articles of costume when a youth in ELIZABETH'S time, he had stuck to them ever since. Besides being a green old age, his was almost a motley old age, for he wore a parti-colored doublet and tight hose, painted in squares; so that, if he had been put in a mangle, and rolled out flat, you might have played chess on his thighs. And so, with many quips, conjuring tricks, and comical grimaces, this old gentleman was literally tumbling into his grave. On this stage extremes seemed to meet, for a child about JULIUS' age and size, dressed in a spangled doublet and white drawers, tumbled thereon, with a sad and serious aspect, in imitation of his aged associate.

Passing through these enchanted regions, a hoarse voice saluted the visitor; and a fat, red-faced, and red-whiskered man, might be seen standing on the front of his wooden van, which, turning down on hinges and resting on props, formed a stage, whereon he exhibited hardwares of every description, produced from the interior of the vehicle, which was fitted up like a shop. This was the celebrated Cheap Johnny, a man who, besides his character for brilliant imagination and wit—faculties patent to any observer who chose to stand within hearing of his jokes for a minute—enjoyed a shadowy but vast reputation as a pugilist, though it was evident, from his corpulence, that a single tap on the stomach from an antagonist must have caused him to burst like an egg. Like ORPHEUS, he charmed the very clods. Bumpkins, who merely went to enjoy his facetiousness, found themselves, on departing, hampered with various sorts of hardware, which they didn't exactly know what to do with, and which they certainly never intended to buy. Few were proof against the magic of his eloquence, which drew, if not golden, yet copper, and occasionally silver opinions, from most of his listeners.

From the spot occupied by this orator, a glimpse might be caught of the greater splendors of the Fair. Music from the brass band of the wild-beast show broke upon the ear, and the fluttering of vast pictures, elevated, like sails on masts, caught the eye—indistinct, yet still imposing in the distance, and revealing, on closer view, wonders that presently deprived the spectator of all hope of peace of mind, till he had satiated his curiosity with a survey of the internal marvels of which they were the outward sign. In these works of art the lion, Wallace, fought the six dogs at Warwick; a white bear devoured a hapless polar navigator, whose tarpaulin hat was visible between the animal's stupendous and inexorable jaws; the authentic portrait of the wonderful Fat Boy smiled, in blind obesity, on that of the French Giant in the opposite caravan, who was represented as looking down from a great altitude on a wondering gentleman in a blue surtout and brass buttons, and whose shirt frill reached about the giant's knee, and who was supposed to be a person of fashion who had paid his money for the pleasure of seeing him. The swelling of the canvas of these great pictures in the breeze imparted to the objects painted thereon a slow and solemn motion, which, giving a sort of unearthly life to their grim faces and steadfast attitudes, made them appear to JULIUS very awful.

Everything was charming to JULIUS. If the fairies he was so fond of hearing about had carried him in a winged chariot to their own country, he could scarcely have been more delighted. His friend ROSA had provided him with an immense painted trumpet which had taken his fancy, and had also held him up to look in at the glass of a peepshow. This had merely whetted his appetite for sight-seeing; and, immediately on arriving in front of the rows of caravans where the wild beasts were stationed, he became clamorous for a sight of them.

They did not, perhaps, come up to his ideal. He was a little disappointed at finding the lion so placable, for he merely winked at them as they passed in front of his den; the polar bear also declined showing any more than the rear of his person; while the Peruvian nightingale remained mythic as a phœnix, although JULIUS applied earnestly to a keeper in corduroy shorts and ankle boots to help him to a sight of that singular bird. The man laughed, and saying, "Look here, master!" pointed to a pelican; but JULIUS knew all about pelicans, and not only convicted the keeper of the attempted imposition, but gave him a short digest of pelican-history from BUFFON. Here we will leave him making acquaintance with the monkeys, charmed at recognizing the ostriches, and outrageous at not being permitted to ride on the zebra, while we look after other characters of our history.—*Article: Lady Lee's Widowhood. From Blackwood's Edinburgh Magazine.*

ON SPEECH.—The common fluency of speech in many men and most women is owing to a scarcity of matter and a scarcity of words; for whoever is master of a language, and has a mind full of ideas, will be apt in speaking to hesitate upon the choice of both, whereas common speakers have only one set of ideas and one set of words to clothe them in, and these always ready at the mouth; so people can come faster out of church when it is almost empty than when a crowd is at the door.—SWIFT.

For The Churchman.

OUR DUTY TOWARDS OUR NEIGHBOR.

NO. IV.

"To hurt nobody by word or deed; to bear no malice nor hatred in my heart."

Herein is included every species of wilful injury, from the least to the greatest—the awful crime of "murder," forbidden in the Sixth Commandment. To injure the fame of our neighbor or fellow man; to injure his interests; to hurt or wound his person; to cherish towards him sentiments of malice or hatred; and similar dispositions and conduct; are violations of the spirit and full bearing of that commandment. The crime literally forbidden by it is the unlawful taking of human life, whether such as is technically termed murder by human laws, or any other; whether it be with cherished malicious intent, or in sudden effusion of evil passion, or in unchristian thoughtlessness and carelessness. He too is guilty of this crime who tempts another to acts or habits that prove destructive of life. And so is the suicide, except, *for causes not his own fault,* an unsound mind has removed from him moral responsibility. And so is the duelist, in the worst sense if he has actually taken life; and also whether this dreadful issue has resulted or not. The man who, by word or deed, abets the iniquity which risks one's own life, or seeks to take the life of another, in personal quarrel, is a high-handed offender against the divine law, and self-severed from just claim to virtuous and christian civilization.

"To be true and just in all my dealings; to keep my hands from picking and stealing."

These are the requisitions of the Eighth Commandment; the principle and spirit of which prohibit not only the flagrant crime of theft, but all sorts of injustice—all deceptions, impositions, and false representations.

To enter fully into the various particulars thus included, would require—to the shame of our nature be it said—a knowledge of almost every pursuit in life. There are unhappily few which have not their secret arts for imposing upon the world, by disguises, misrepresentations, or lures to unfounded confidence in the nature, intent, and real bearing, of transactions. For all such things GOD will call men into judgment. Worldly purposes may be answered by them, money may be made, influence may thus be had, and position awarded. Hence, and by lapse of time, forgetfulness, or cherished heedlessness, may shove by reflection, and almost thought, on the foundation that was laid in *unjust gain.* But the record of it is in *the book of remembrance;* and that book is to be opened; and judgment is to be pronounced according to the things written therein; and the judgment will be for eternity.

"To keep my tongue from evil speaking, lying, and slandering."

These vices, breaches of the Ninth Commandment, have an odiousness in the very idea of them which must speak their condemnation to every mind capable of being swayed by either sound reason or virtuous affection. The second, "lying," is an especial evidence of a corrupt and depraved heart. The principle on which it is indulged—for there are base men in whom lying is not merely a thing of heedlessness or momentary impulse, however immoral and vicious these, but a thing of settled purpose, an established habit, for ends which truth and honesty cannot answer: the principle, I say, on which this habit is indulged, is one which would derange the whole texture of society, uproot its order, destroy all confidence and virtue among men, and make them a set of infernal machinators of each other's ill and ruin.

There may be lies of deeds as well as words. Such are all advantages, in transactions between men, taken of the ignorance, misunderstanding, or unsuspiciousness of others.

Wilful neglect of telling the truth, when this may lead to unjust inferences, or evil practical results, is of the same moral character as falsehood; and so is the wilful omission of a part of the truth, when this will give a wrong impression respecting the true character and bearing of the part told.

A tendency to lying is not unfrequently fostered, even in minds not wilfully set upon it, by a habit of light and trifling conversation; by the mischievous adoption of modes of expression not intended or desired to be taken in their literal sense;* by a habit of jesting; and by *talking too much.* The conscientious Christian should be always on his guard against such things, lest he, perhaps insensibly, bring on a dangerous and sinful indifference to the truth, or thoughtlessness of it.

Of the abominable vices, too, of "evil speaking and slandering," whose very names speak their condemnation, it may be said that they often creep on one insensibly, as the result of mere thoughtless loquaciousness; and thus inflict the most cruel wounds, even when such effect is far from being intended or desired by the careless and trifling offender. A fruitful source of this sin is found in the very discreditable and evil propensity severely rebuked by the Apostle, when he speaks of a person being "a busy body in other men's matters;" a character so bad in itself, and so mischievous in its influence and operations, that St. PETER hesitates not to rank it with those of "a murderer, a thief," and that compound of many sins, lacking any *charactsristic,* perhaps almost any *redeeming,* virtue, "an evil-doer."

As a security against the sin of "lying," as well as in discharge of a fundamental Christian duty, fraught with true happiness and enjoyment, the Christian should cultivate an habitual regard to truth in even the smallest matters; should scrupulously avoid producing impressions, however indirectly, whether by word or deed, contrary to truth; should remember that a lie is not less such, because uttered in jest; and should consider that, although a false impression may sometimes be innocently produced, in other words, a lie told in ignorance of its being such, and therefore no immorality be thus involved, yet if, after its real character is discovered, it is not promptly and honestly retracted, and all proper "restitution and satisfaction" made, it is adopted as a *wilful* lie; and the continuance of such neglect involves the guilt of *habitual* lying.

As a security against the sins of "evil speaking and slandering," as well as in fulfillment of the great evangelical obligation to well-doing in all things, the Christian should cultivate an habitual disposition to preserve and defend his neighbor's good name; to promote the interests, comfort, and enjoyment of all around him, and all with whom he has to do; to avoid intrusion into the concerns of others; to be more watchful over himself than his neighbors; to be unwilling to expose the faults of others, save when clear duty and necessity, judged of on higher grounds than his own mere feelings and opinions, require it; to repress, wherever he may be, the tendency of conversation or writing towards a slanderous character; and always to prefer silence to naming the faults of others.

"To keep my body in temperance, soberness, and chastity."

In noticing these requirements of the Seventh Commandment, it is natural to refer to the two general rules before mentioned, for the right understanding and application of the decalogue:—That where any sin is forbidden, the contrary duty is required; and, when any sin is forbidden in general, all the particular kinds thereof, and all the means that lead thereto, are likewise forbidden. Hence the Christian's obligation to adhere constantly to the duties of temperance and soberness, so essential to the keeping of the heart and mind in their allegiance to piety and morality; to repel all temptations to excess and impurity; and to remember that thoughts, dispositions, desires, and intentions, are as plain before GOD as overt actions, and will be equally with them grounds of the judgment at the last day; and that secrecy to men is not secrecy to GOD. The Christian should, therefore, carefully guard against any occupation, mode, or habits, of life, any direction of his studies and reflections, and any occupation of his time, which may be dangerous to his moral purity or Christian consistency; and should especially be diligent and faithful in seeking the preserving, directing, and furthering influences of divine grace, by the means appointed for their attainment; and in meekly receiving those influences and earnestly applying them in the religious proprieties of social intercourse, fidelity in employments befitting a Christian, and careful avoidance of companionships, engagements, and pleasures, unsanctioned by the gospel.

"Not to covet nor desire other men's goods; but to learn and labor truly to get mine own living, and to do my duty in that state of life to which it shall please GOD to call me."

This summary exposition of the Tenth Commandment closes the Church's catechetical teaching respecting our duty to our neighbor. It enforces that virtue of contentment which the Bible makes so essential to a truly religious character, and which is so fruitful a source of happiness, and so effectual a bar against multiplied evils, personal and social. A scriptural and reasonable view of Divine Providence will own that all His dispensations and allotments are wise and good, and that no feeling of envy should be excited by the success and prosperity of others. Here too we should remember that in the strict searching of the divine law, any coveting of good things beyond our allotted share, that is, any discontent at not having more than GOD sees fit to give us; and such desire of what belongs to others as would lead us, if it were not for the sin of actual theft, or the fear of being detected in that sin, to deprive them of it in our own behalf; are offenses for which we must answer at the bar of GOD. With the state of life to which it pleases GOD to call us, and whatever measure of comfort it may afford, we should be content, and therein use our best efforts, with humble reliance on His aid and blessing, and conscientious observance of all the obligations of our religion, to do our duty, and get an honest living. If all those hinderances were removed which result from failure in these obligations, there can be no doubt that failure in a moderate degree of success in life would be much less frequent.

A delusion often very wretched in its consequences to the individual immediately concerned, to those dependent on him, and to society generally, is the idea that we are better adapted to some other station, and that if we were in it, we could and would be more content, more attentive to our conduct, and more faithful to duty, and have more reason to feel happy.

The principles herein involved by no means condemn our gratefully availing ourselves of such openings as may be offered by honest industry in pursuits Christianly in character, and followed in Christian spirit and manner, to any lawful improvement of our condition in life. This, not being the object of discontented coveting, may very properly be received as the reward of virtuous effort in the true Christian spirit.

It is a necessary part of duty under this head, that the Christian carefully avoid all stations and occupations in life, except such as, useful in themselves, are entirely consistent with the faithful discharge of Christian duty; such as may reasonably be supposed to be designed by a pure and holy GOD to be filled, for the promotion of the great purposes of His government, and of the good order and welfare of the community; and such as that His blessing may at any time and all times be asked upon them. The truly good man will often apply this test, to ascertain whether he is where, and as, a Christian should be.

B. T. O.

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[*] Many a servant's mind has been corrupted, in the matter of veracity, by being taught to say, when knowing it is not true, that one is "*from home.*"

For The Churchman.

NEW YORK, Oct. 5th, 1853.

MR. EDITOR: I am a young married man, clerk in an importing house in this city, but residing in Brooklyn. I was baptized in, and until my departure from my native place (Lisburn, Ireland,) a constant communicant of, the Church of England. Since my arrival here, I have not formally joined any church, not being able to pay the enormous rents asked for pews in churches.

I have a strong desire to renew my former relations to the Church by becoming a visible member of the Protestant Episcopal Church, and the object of this is to ask—

1st, Are there any sittings rented in pews?

2d, What means can I take to obtain two sittings, one for my wife and one for myself?

3d, Is there any other mode of obtaining seats, and what is the probable cost?

Since I have been in this country, I have frequently been to church, and although I have always been shown a seat with much courtesy, still I feel as if I occupied a position to which I had no right. Your giving me what information you may possess on the above through the medium of your invaluable "*Churchman,*" will much oblige

A STRANGER.

THE CHURCHMAN.

NEW YORK, OCTOBER 15, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

AN AUTUMNAL BLOSSOM.

It is well known that for something like a year a sort of pamphleteering crusade has been going on against a certain section or party or school within the Church. Pamphlet after pamphlet has been issued anonymously, and circulated gratuitously through various parts of our communion, the receivers being left totally in the dark as to what source they were indebted to for these pieces of insolent and obtrusive benevolence. At first the proceeding seemed to be one of individual enterprise and cost; but the length of time it has been going on, and the number of tracts thus issued, various indeed in style and matter, but evincing considerable unity of purpose and design, are such as can hardly fail to infer concert, system, and co-operation. The laws of coincidence will not suffice to explain the fact: there can be little hazard in affirming that it is the result of conspiracy and cabal.

Of course we belong to that side of the Church against which this warfare is waged. And so far as regards the effect of this warfare on the cause assailed, we certainly have nothing to complain of. The method and spirit of the assailants are such as must still recoil upon themselves, thwarting their aims and using them up faster and more effectually, than could be done by any organized formal onset or ensconcement of reprisal or defense. They still keep overshooting their mark; that they may be sure of blasting others, they blow so hard as to crack their own cheeks; lest the report of their discharge should not be loud enough, they make their wadding and ramming so disproportionate, that the charge blows through the breech-pin into their own bosoms: in a word, they undertake and endeavor so much too much, that they really accomplish nothing but self-exhaustion and self-exposure, insomuch that any considerable effort to beat them back would only argue a sense of weakness or a spirit of cruelty in the beaters. So true is this, that perhaps the only, certainly the most, charitable way of accounting for their course, is by supposing them to be possessed with a sort of judicial infatuation. Stale invective and reckless misrepresentation form the chief ammunition of these unappeasable belligerents. Their plain, palpable, unmistakeable purpose is, to get up or keep up a hue-and-cry, to push their schemes by clamor and noise; and their strainings after effect are so manifest as to render their labors ineffectual, save for their own overthrow. For surely no one who wears his eyes about him, or is at all observant of the facts about which this warfare purports to be concerned, can fail to see that these men are continually fighting with their own fancies; there being in their warfare barely enough reference to those facts as they are, to show whom and what the fighters would strike at, if they had the candor and clearness of mind to see where, when, and how to strike. That they should still persevere in using such weapons as can only wound the users, seems quite unaccountable, but upon the supposal that themselves have got blinded by the dust they have been trying to throw into the eyes of their neighbors.

From these remarks, however, we ought, in fairness, to make one exception. The pamphlet entitled "Historic Sketch of the Baptismal Question," was, compared with the rest of the series, a tolerably candid and liberal performance. The author really wrote as if he cared more to do justice than to make out a case. His fairness was highly creditable to himself, though far from serviceable to his cause. Indeed, it may well be thought to have served the very cause it was meant to oppose; a result that sometimes happens when a really honest and healthy mind gets upon a wrong track; which fault, as it is in the direction, not the disposition, of the mind, is apt to correct itself.

Well then, if the pamphlets in question be so self-thwarting, what need of any ado about them, or any set-to against them? What is the use of undertaking to kill that which is sure to die of its own excess? The question, we acknowledge, is very pertinent. Nevertheless, our work in this case does not seem to us to imply any eating of our own words. It is always lawful and often commendable to learn from the failures and miscarriages of our adversaries. A bad cause is sometimes best shown by its aptness to put its advocates upon bad measures; while, on the other hand, it is no slight argument of a good cause, that in opposing it men are apt to lose their judgment and wax furious, so as to fall by their own treachery. Who can doubt, that one of the strongholds of truth in the long run lies in the fact, that they who set their faces against it thereby hazard the disorganizing of their understandings, and the dispossessing of their wits? And the lesson to be gained from the matter in hand has reference to the preposterous notions and violent measures into which faction and self-opinion are constantly betraying their votaries. From the self-destructive extravagances and infatuations, into which men are thus unwittingly hurried, we may take pregnant and wholesome warning, and learn to distinguish and appreciate the well-tempered atmosphere of moderation where the pulses of the mind are naturally kept regular and healthful.

To bring these remarks to a point,—The mind of the Rev. WM. H. LEWIS, D.D., has lately run up and expanded into what may be not inaptly termed an autumnal blossom. We say *blossom,* because, while it seems a native product of the soil, there is plainly no seed in it, nothing that can ever be made to grow; *autumnal,* because it is too late in the season, too much out of the proper time, to gladden and refresh the eye, while at the same time its breath is of that unsavory and offensive smell which we commonly find in fall-born flowers. It is neither beautiful as a flower, nor valuable as a promise of fruit. It shows as a green, a very green sprout amid the sear and yellow leaves of an old weather-beaten controversy; or, to vary the figure, as the poor forlorn ghost of an oft-refuted untruth, that "hath no speculation in those eyes which it doth glare with."

This last of the pamphlets is entitled, as to its main trunk or body, "Considerations addressed to the Laity of the Protestant Episcopal Church." To this main trunk or body is attached a sort of tail or sequel, entitled "Thoughts on the Daily Service." Of course, the aim of the whole thing is to make an effectual cutting-up of what the Rev. Author calls "Tractarianism," and to put a final extinguisher on the great Church movement of our day. And the method is, to show off the hideousness of that which the Author would fain kill, and to point out the best means for making the death of it sure. We shall see that the means counselled are in very good keeping with the end sought.

The most striking feature in this performance is the extreme violence of its tone. From beginning to end, it is little else than one continued strain of peevish, snarling, spiteful vituperation, unrelieved by any strokes of humor, unenlivened by any sparks of wit; a piece of dull, tame, pointless, pithless termagancy. The hackneyed style, the commonplace extravagance, of ordinary misrepresentation, does not come up to the ambition of Dr. LEWIS: he aspires to something far beyond, his genius is of a much higher pitch; and nothing will satisfy him but the straining his voice up to such a scream that its very harshness may fascinate the hearing, and compel men to listen. As for the object of his aversion, his idea appears to be, that the only way to bring out and develop its real and true features is by steeping it in his own spleen, and regenerating it in a bath of his own gall. He seems to take for granted that what he is speaking against is so inexpressibly bad as to foreclose the possibility of doing it injustice; forgetting, most likely, that, if there be little of good in it, there is the more need of making all due allowance for that little, lest he should seem to exaggerate and overdraw the ignorance or the depravity of those who give it their suffrage and approval. Wherein we must perforce suspect our Rev. Author to be more valiant than wise. Surely a little fear of doing injustice, a little guarding of himself against unfairness, even a little well-feigned distrust of his own cause and generosity towards the opposite, would gain him more confidence, and thus enable him to accomplish more good.

Dr. LEWIS shows an intense longing for the Church as she was twenty years ago. One cannot but gather from his pages, that in his view she was at that time in her happiest healthiest condition; and that in so far as she then differed from her primitive and apostolic state, she differed only for the better. Of course therefore that was the state from which no reformation was needed, and to which all the reformation now necessary should be directed. Whatsoever has since been done towards beautifying her courts, putting life and power into her services, and informing her preparations with spirit and meaning, he barks against as sacrilegious innovation. Of all the changes that have occurred within the last twenty years, about the only ones that he does not distinctly reprobate are the revival of Gothic architecture and of free sittings: whether his leaving these out be because he cannot find language strong enough to express his aversion to them, or because he thinks them so manifestly wrong as to need no exposure, is left for the reader to conjecture. Now we cannot but suspect, that in this his longing for the old lazy, listless times of the Church, "'tis distance lends enchantment to the view." The bewitchment which this brief past has over his thoughts is well shown in the following:

> It cannot be denied, save from ignorance of or sympathy with the movement, that, during the last twenty years, our communion has suffered greatly from a Romanizing tendency, in a small but active minority. To have prophesied a short time ago, to an American Churchman, what he may have lived to witness, would have called forth a derisive or an angry retort. Nor can we be sure that we yet see the end of the evil. We can see, however, by what steps it approaches and progresses. Certain premonitory symptoms, protracted through a course of years, are too generally followed by the fatal issue, and when these set in, friends have only to look on to see how long a good constitution will resist, with but faint hope that it will triumph. Among these premonitions we may rank the great exaltation of the priestly office,—changes in the chancel, whereby, perhaps, the plain table gives place to an altar,—undue stress laid upon Baptism, and unscriptural magnifying of Sacramental Grace,—the frequent repetition of the words "Holy Catholic Church," or "Holy Mother Church," while the name of JESUS, and the work of the SPIRIT, are seldom mentioned,—much cant concerning "Catholic Unity" and "Catholic Doctrine,"—bowing at the name of JESUS with such excessive prostration as to attract the notice and admiration of a congregation,—turning the back upon the people in the service,—intoning, or otherwise departing from old modes of conducting it,—walking in a garb heretofore appropriated to the priests of Rome,—displaying magnificent golden crosses upon the breast, strange emblems of a heart crucified to the world, not half so fitting as the iron cross of the monks with its jagged points laid within upon the skin,—much attention to ecclesiology, and ability to find not only sermons, but sacraments, in stones,—surplices processions, &c.,—with many other like indications too numerous to mention.
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> The natural disposition of the clergy, developed recently to an alarming degree, is to keep all ecclesiastical concerns in their own hands. The Scripture must be received, it is said, through the interpretation of the Church. This means that a congregation must come to their rector for the interpretation of Scripture, not relying on their own judgment; for if it means that the Prayer Book is the best expositor of the Bible, as indeed it is, the laity have had that in their own hands, and, moreover, helped to set it forth, and of course can understand its teachings. Lay representation, too, in our conventions, is, of late, much decried, as an unwise concession, though secured to the people by the wisdom of our fathers. Vestries are unpopular in certain quarters. The cup in the LORD'S Supper must not be given into the hands of the laity, according to the rubric, but held to their lips. Wardens may no more set the elements upon the communion table, but upon a side-table, thence reverently to be transferred by consecrated hands to their proper place. The deeper the chancel the more orthodox the church. If one-third of a little country chapel can be appropriated to some small specimen of a minister, needing, perhaps, more than that distance from close observation, it is well. And if there can be added the further fence against the laity, of a screen, to render the chancel like the holy of holies, from which, however, CHRIST tore away the veil, it is all the better. Priestly benediction, with the imposition of hands, is pompously bestowed upon the kneeling couple, in the marriage service. In all Church societies and meetings for Church purposes, the Bishops and clergy are ex-officio presidents and managers, where, under like circumstances, in the Church of England, some distinguished layman would be called to act; and the result with us often is, that the ex-officio dignity, for want of lay co-operation, becomes non-efficient inactivity.

We copy these passages merely that our readers may see how the man talks. To go about to refute this string of petulancies and splenetic complaints, would be a waste of time; besides that it would infer more of ignorance or of prejudice in the reader's mind, than we can believe to exist. We must needs admire, though, that Dr. LEWIS should show so strong a dislike of the words, "Holy Catholic Church." Are we to infer, that, if he could have his way, he would reform this naughty clause of the "Apostles' Creed" into "Holy Protestant Church?" By whom is lay representation in our Conventions decried? In what quarters are vestries unpopular? We have yet to hear the first note and see the first sign of either of these from our side of the Church. The thing is all flam; there is no ground for such charges. It is perfectly notorious that the changes thus growled at have generally been made with the concurrence and often under the leading of the laity; and that many of their staunchest supporters in our Conventions are among the lay representatives. We could mention cases where the clerical movers of reform have been most effectually shielded in their work by the sturdy voice of their wardens and vestrymen against the arbitrary overridings of a stupid conservatism and a frozen high-and-dry Churchmanship. Who does not know that the great movement of our day has all along made its appeal to the laity, as if from a conviction that their minds, being less preoccupied with theological fancies, could best distinguish between true reform and mere innovation, and therefore would be the most ready to break off the overlayings of corrupt custom, and let in a spirit of rational improvement? And wherefore should Dr. LEWIS grumble that "wardens may no more set the elements upon the communion-table?" Surely he cannot be ignorant that the rubric at the head of the prayer for the Church Militant expressly says,—"The Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient." And how is the Priest then to place them upon the table, when they have already been placed there by the wardens? Is it a thing to be snarled at, that the old custom of disregarding the plain order of the Church has been broken up? Is it a Tractarian grievance, that wardens are now no longer disposed nor permitted to do that which the Church prescribes to be done by the Priest? Where, again, has a screen been put up, as a further fence of the clergy against the laity? We have never even heard of such a thing being proposed. Men's tastes differ about the interior arrangement of their churches. Is there any need of referring these differences to ugly motives? Is Dr. LEWIS' taste herein the same as it was twenty years ago? If so, what clergymen have forced upon him the great improvements so manifest in the Church where he ministers? Undoubtedly we all need reforming every day of our lives; and we should not be surprised if some might think it were well for Dr. LEWIS to be reformed into a speaking of the truth in love, instead of speaking what is not true in bitterness and uncharity.

As a remedy for these alleged grievances, Dr. LEWIS proposes that the Church be carried back to where she was twenty years ago. And the means whereby he proposes to do this is by arraying the laity against the clergy. This is the main point in his essay at Tractarianism: hence the title of his tract. Speaking of the occasional perversions to Popery, he has the following:

> So far as any outward remedy is concerned, the laity can only reach the root of the evil by breaking down every shoot as soon as it appears. And that is not an ineffectual process. Had there been on the part of the people, from the outset, a determined opposition to all innovations,—to the slang and cant of Catholicism and ecclesiology,—to the new arrangement of chancel and altar,—to the miserable policy of a daily service, unknown to our fathers, and required neither by Scripture nor the Church,—to the increasingly bitter and exclusive position towards other denominations into which some would force us,—and to other changes, too numerous to mention, which have marked the last twenty years, few of these perversions we have witnessed would have taken place, and the evils we groan under would have been nipped in the bud. And, though it will be harder to retrace our steps, yet even now, if the people will, they have the power, under GOD, to carry back the Church to the position where she stood before the days of change.

But the virtue of our Author's remedy is most especially concentrated in the following paragraph, where he sketches his course of practical operations:

> In applying these rules, we would say to the laity, be wary, in the present times, in the choice of a rector. Inquire if he be a Protestant Churchman, or a Reformed Catholic who sneers at the Reformation,—know him to be no favorer of Romanizing doctrines or practices,—and consult those on whose judgment you rely, whether he be tinctured with Tractarian notions, rejecting him at once if you be not satisfied. If you are already afflicted with a rector who shows you sacramental spoons, with five emblematic holes, mysterious emblems of our SAVIOUR'S wounds, or who attempts to re-model the chancel at which your father worshipped, giving it some form and significance to them unknown,—or who ventures on his own authority to impose upon our Church a new name, with other things of a like nature, resist him by all Christian means, remonstrate with him, withhold his supplies, leave not the Church yourself, but compel him to leave, or he will bring it to ruin. Refuse all missionary aid to men of Tractarian tendencies; and support not men who estimate the success of their mission, and the piety of their people, by the number of attendants upon a daily service. Do not withdraw from the work of missions, but exercise discrimination, and be sure that your means go into safe channels. The largest revenues of charity come from members of our Church, utterly abhorring all Romanizing tendencies; and it will be hard indeed if they must give to societies which employ men notoriously unsound, and who prove themselves to have been so, by turning Romanists, after having fed for years on missionary stipends. If an applicant comes for aid in erecting a church edifice, or for a destitute parish, be satisfied first as to the character of the application, ere you give. Disseminate books and papers only of a sound Protestant character, and see that your children are poisoned by none of an opposite character, drawn from the Sunday School library. In short, be firm in resisting the evil in its every form and manifestation. We ask nothing which any law-abiding, true Episcopalian can object to, when we urge you to keep to the old paths, and never suffer changes upon individual authority. There is no radicalism, but the truest conservatism, in the course here advised. We ask for nothing, but for the Church as she stood twenty years ago; and if, in pleading for this, we be accused as troublers of Israel, ELIJAH'S reply to AHAB is the fitting response. No sound old-fashioned Churchman will blame such a policy, and for the censure of those who would remove our landmarks, it is the best praise. You will often be jeeringly asked to tell what Puseyism is, and the very question will reveal a Tractarian to you, for none other, after the sad havoc made by that error, could speak slightingly of such an evil. You will be called an alarmist. You will be told that those who have gone from us to Rome, have only gone to labor in another part of the Master's vineyard, and that such a change was preferable to joining the ranks of the Sectaries; but you will remember that not so did the reformers and martyrs of our Church judge. Keep steadily on, with the one end in view of maintaining things as they were left to us by our American fathers, or as they may have been changed by subsequent legislation, and we shall soon see who are true Churchmen and the true friends of peace.

We cannot believe that there need be any lengthened discussion on the contents of this passage. To say nothing of the virulent and uncharitable exaggerations and imaginations in which it abounds, its morality is of such a stamp as honorable men will look upon with disgust and scorn. What can common honesty say to one who calls upon the laity to withhold supplies from their clergymen? Surely it is a most disgraceful proposition for any man to make! Dr. LEWIS and others of his side are much given to insinuations touching what they call "the ethics of Tractarianism." Does he mean this as a specimen of Antitractarian ethics? We think far better of our Antitractarian brethren than to believe them, or any considerable portion of them, capable of endorsing so mean a proposal. Nor have we any fear but that the laity of the Church have been better taught, than to be in danger from one who counsels them, in their dealings with their clergy, to take a course which if they should follow in their other dealings, their names would soon be wiped out of all honorable men's books. Immorality must come to them in a more *decent* form at least, before it can make much headway among them.

Of course everybody knows, that so far as regards the point now in hand the relation between a rector and his people stands on the simple ground of a business compact and stipulation. A minister's supplies are that which he engages for; and the other party is both morally and legally just as much bound to furnish them when due, as any man can be to pay his honest debts. A clergyman contracts to do such and so much work for such and so much return; the terms on his part being that the work shall be done in the order and manner prescribed by the laws of the Church. Nor is the other party anywise competent to decide for himself that those terms have not been kept, and thereupon release himself from the contract; since this would be neither more nor less than acting as judge in his own case. In case of a difference, both parties must submit to the judgment of a third; which judgment is to be come at in due form and process of law. Dr. LEWIS' proposition is, that the laity, unless their clergyman will think, speak, and do just as they say, should, on their own judgment and responsibility, keep back his wages: that they should withhold from him that which he has engaged for, labored for, and earned, and which is his just due by all the principles of commercial honor and good faith. His counsel is, that in such cases the laity should either starve their minister out of his place, or else starve him into a fulfilment, not of his contract, but of their will and wish. And this arbitrary breach of one's own compacts, this voluntary self-releasement and backing-out from one's own pledges, he sets down among the "Christian means" whereby the laity are to do good! It is not easy to see how effrontery can go any further. The laity must be ignorant indeed of human nature, if they can need to be told that when a clergyman makes such propositions against the honor and the interest of his order, it can be for no other purpose than his individual advancement. It springs from a "vaulting ambition that o'erleaps itself." Does Dr. LEWIS take for granted that a clergyman's doctrinal views wait upon his appetites, and are to be put on and off at the bidding of his stomach? And if so, are we to infer from thence that *his* theological conscience is all lodged in his stomach? Does he conceive of Christian truth and Catholic doctrine as things, that men are to be starved into or starved out of all love of and all allegiance to?

There are in this paragraph other propositions near of kin to this, and flowing from one and the same principle; their scope being, that we may with a safe conscience break unity at any time with those who refuse conformity with our opinions. Every man is to choose his own channels of beneficence, though he have previously entered into a solemn engagement to let it flow in such channels as the public voice may appoint and provide. Truly, these are means that nothing but the end can justify.

We had purposed to remark somewhat upon the Rev. Author's "Thoughts on the Daily Service;" but we have already used up our time and space. One passage, however, we cannot refrain from quoting, as it shows that the Author makes no less free with the examples of Scripture than with the morality of nature:

> But we are directed to the examples of eminent believers in the days of CHRIST and His Apostles. ANNA, we are told, departed not from the temple day or night. True. She was a prophetess, and her place was there to testify to the worshippers of a coming SAVIOUR. Her example weighs no more in favor of a daily service than the Baptist's vocation in the wilderness does against it. We are told again, that the Apostles and Jewish Christians went daily to the temple, at the hour of prayer. So they clung also to the Sabbath, and circumcision, and to all the rites of MOSES. They were Christians with Jewish prejudices.

Assuredly, where a man does not blush to talk and reason after this fashion, there is no way but he must be suffered to do just precisely what and as he has a mind to. A little after that just quoted, the Author goes on touching the Daily Service, thus: "Nor does the Church lend it her sanction. . . . . . There is indeed an 'Order for Daily Morning and Evening Prayer,' standing like a ladder to heaven, every ready for our ascent, but not requiring us to be always upon it." How to put that and that together, passes our comprehension. When the Church expressly provides an "Order for Daily Morning and Evening Prayer," and in pursuance of such Order appoints the Scripture lessons for every day in the year, is not that lending it her sanction? But there is no use in trying to follow one who thinks and propounds so incoherently. Surely the most natural conclusion is, that the Author's logic has been smitten with the same disease of looseness which pervades his ethics.

We understand that several thousands of this tract have been sent forth without cost to the receivers. We might wish that the money had been invested in Prayer-books for unprovided congregations; but perhaps it will do more good as it is. Some of the higher beauties of the performance we have copied into our article: these will serve as "elegant extracts." Of the portions thus quoted, not far from 4,000 additional copies will be circulated through our agency. For this, the Author and his friends, we doubt not, will cheerfully yield us their thanks. Finally, we have often had occasion to regret the extreme views held by some on our side of the Church. We doubt not that many, nay, most of our brethren on the other side will equally regret the extreme propositions put forth in this most unwise and, so far as it can have any effect, most mischievous pamphlet. If the counsels volunteered with such daring impudence, be so flagrant as to hurt nobody but the Author, that will not be deemed our fault.

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THE LAST THE BEST.—We have often amused, and sometimes perhaps rather more than amused, ourselves with considering and endeavoring to settle in our minds, what on the whole was the best passage we had ever met with in English authorship. It is not an easy question to settle. There are, within the scope of our recollection, hundreds, perhaps thousands, of passages, with which the result is much the same as we have heard related of our great WEBSTER. The anecdote was told us by the veteran Editor, Mr. BUCKINGHAM, of Boston, who said he once called on Mr. WEBSTER in his office or study, and found him reading one of SHAKESPEARE'S plays. After passing the usual compliments and asking his visitor to a seat, Mr. WEBSTER struck up a conversation, taking the great Poet for his theme. Mr. BUCKINGHAM took occasion to ask him which of SHAKESPEARE'S plays he liked best. "Well," said Mr. WEBSTER, "I can hardly tell; it is a pretty tough question to answer: on the whole, I rather think I generally like that best which I read last." So it is with almost innumerable passages that we have met with in our English reading: the question still is, and perhaps ever will be more or less an open question: that relishes best, the taste of which is most fresh upon the tongue. We shall not now undertake to shut up a question, which we have so often found it impossible to keep shut. We will not say, therefore, that, in our judgment, what we are going to quote is the best passage we have ever read in English prose; but we dare affirm that in the whole compass of our reading in English prose it would be hard, very hard indeed, to beat the following from HOOKER, showing how and why it is that men, so to speak, sometimes stumble and fall into uprightness; that is, how men are, providentially as would seem, sometimes betrayed into vices, that those vices may be twisted into a scourge to whip down their pride:

> VICE CURES WHERE VIRTUE WOUNDS.—As unruly children, with whom wholesome admonition prevaileth little, are notwithstanding brought to fear that ever after which they have once well smarted for; so the mind which falleth not with instruction, yet under the rod of divine chastisement ceaseth to swell. If, therefore, the Prophet DAVID, instructed by good experience, have acknowledged,—"LORD, I was even at the point of clean forgetting myself, and of straying from my right mind, but Thy rod hath been my reformer; it hath been good for me, even as much as my soul is worth, that I have been with sorrow troubled:" if the blessed Apostle did need the corrosive of sharp and bitter strokes, lest his heart should swell with too great abundance of heavenly revelations; surely, upon us whatsoever GOD in this world doth or shall inflict, it cannot seem more than our own pride doth exact, not only by way of revenge, but of remedy. So hard it is to cure a sore of such quality as pride is, inasmuch as that which rooteth out other vices, causeth this; and, which is even above all conceit! if we were clean from all spot and blemish both of other faults and of pride, the fall of angels doth make it almost a question, whether we might not need a preservative still, lest we should haply wax proud that we are not proud. What is virtue but a medicine, and vice but a wound? Yet we have so often deeply wounded ourselves with medicines, that GOD hath been fain to make wounds medicinal; to cure by vice where virtue hath stricken; to suffer the just man to fall, that, being raised, he may be taught what power it was which upheld him standing. I am not afraid to affirm it boldly, with ST. AUGUSTINE, that men puffed up through a proud opinion of their own sanctity and holiness, receive a benefit at the hands of GOD, and assisted with His grace, when with His grace they are not assisted, but permitted, and that grievously, to transgress; whereby, as they were in over-great liking of themselves supplanted, so the dislike of that which did supplant them may establish them afterwards the surer. Ask the very soul of PETER, and it shall undoubtedly make you itself this answer: My eager protestations, made in the glory of my ghostly strength, I am ashamed of; but those crystal tears, wherewith my sin and weakness was bewailed, have procured my endless joy; my strength hath been my ruin, and my fall my stay.

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WILBERFORCE ON THE EUCHARIST.—Our readers will be glad to learn that HOOKER'S promised reprint of this noble treatise has already made its appearance. It is got up in elegant style, and is for sale by STANFORD & SWORDS. Further notice as soon as practicable.

THE CHURCH AT HOME.

THE GENERAL CONVENTION.—Of the religious services held at the opening of the General Convention, a brief account was given in our issue of last week. That body has been in session every day since, Sunday excepted. The proceedings thus far have been full of animation and interest, but without anything of acrimony or bitterness. Of sharp-shooting there has been no lack, as there ought not to be; for dullness and stagnation are not harmony and good feeling; but the shafts have not been tipped with venom, or with anything that should cause rankling. As to the composition and character of the body, they are such as we may well be proud of. It is especially encouraging and elevating to see what large contributions of ripe wisdom and distinguished ability have been sent forth to form the great Legislative Council of the Church.

The opening services, as our readers are already informed took place in Trinity church. At the close of them, the House of Clerical and Lay Delegates was called to order by the Rev. Dr. HOWE, Secretary of the last General Convention. Upon calling the list of the members, a quorum of both orders was found to be in attendance; and they proceeded at once to the election of a President. The Rev. Dr. WYATT having at the last Convention declined a re-election to that office, the Rev. Dr. MEAD nominated the Rev. Dr. CREIGHTON, who was thereupon unanimously elected, and was conducted to the chair by the Rev. Drs. WYATT and BROOKE. After a brief remark from the President, stating that he should take another occasion to express his sense of the honor, on nomination by the Rev. Dr. HIGBEE, the Rev. Dr. HOWE was re-elected Secretary of the House. Dr. MEAD then moved that the several Standing Committees be appointed by the President. After some little discussion the motion was carried unanimously. On motion also of Dr. MEAD the rules of order of the last Convention were adopted. This done, the House adjourned, to meet at St. John's chapel at 10 o'clock on Friday morning.

At the assembling of the House pursuant to the adjournment, the President read his address as follows:

> CLERICAL AND LAY BRETHREN OF THE HOUSE OF DEPUTIES: I am utterly at a loss to express in fitting terms my sense of the honor which you have conferred upon me. That to one who is an utter stranger to many of you, and comparatively so to most of you, should on his first appearance as a member of your House, be chosen by your unanimous vote as President of this Council of the Church, is a compliment as unexpected, as I believe in the present case it is unmerited. I tender to the House the assurance of my profound gratitude for the flattering distinction. Yet in all the circumstances which tend to magnify your kindness, and to add to my sense of obligation, I see real cause for anxiety, lest in the administration of the office I should fall short of your rightful expectations, laboring, as I shall do, under the great disadvantage of very limited personal acquaintance with the members of the House, and want of familiarity with its mode of conducting business. I am called upon to succeed one who for a long series of years occupied the position I am now entering upon, and by his conscientious devotion to the duties of his office, his great urbanity of deportment, and his high experience, had rendered himself universally acceptable. Under these circumstances, and with this comparison before me, I have just reason to apprehend that my deficiency will be but too apparent. Still I am resolved, in reliance on the Divine help, to do all I can faithfully to fulfil the responsibility you have laid upon me, and, if by a faithful attention to my official duties and their faithful discharge to the best of my ability and judgment, to effecting which I assure you no effort of mine shall be spared, I succeed, it shall be an ample and sufficient return for any anxiety which your appointment may have caused me. I assure you, moreover, in thus returning you my thanks for the office which your partiality has invested me with—and I trust I may not be charged with an affectation of humility in giving utterance to the sentiment—I had no wish for it, and my only desire, and my earnest desire, in undertaking its duties, is to administer it with a single eye to my Master's approval, and the great interests of His Church.

The following Standing Committees were then announced by the President: On the State of the Church; on the General Theological Seminary; on the Domestic and Foreign Missionary Society; on the Admission of New Dioceses; on the Consecration of Bishops; on Canons; on Expenses; on Unfinished Business; on Elections; on the Prayer-book.

Papers and testimonials were then presented by Mr. WINSLOW and Dr. HANCKEL, touching the election of Drs. ATKINSON and DAVIS to the Dioceses of North Carolina and South Carolina; which papers were referred to the Committee on the Consecration of Bishops. A motion for receiving the Diocese of Iowa into the Ecclesiastical Confederacy was referred to the Committee on New Dioceses. The following were then moved by the HON. MURRAY HOFFMAN:

> Resolved, That the proposed Canon, entitled "The Canon concerning the penal law of the Church," be referred to a Joint Committee, consisting of the Committees on Canons of each House, and that such Committee report upon the same to the next General Convention.
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> Resolved, That the Bishops of the several Dioceses be requested to lay the proposed Canons before their respective Conventions at each first Convention hereafter to be held, to the end that such action may be adopted thereon as may be deemed proper.
>
> Resolved, That the several Bishops of the Church be requested to transmit to the Chairman of the House of Bishops, if this first resolution be confirmed, any action, resolution or report, which may be done or adopted by the respective Conventions.

These resolutions being referred to the Committee on Canons, the Hon. Mr. DUNCAN, of Louisiana, proposed to amend the 15th Rule of Order, so as to require that the name of a person making a motion be entered on the Journal. The rule, as it then stood, was,—"That the names of the movers of resolutions shall not appear upon the Minutes of this House." After considerable debate, and a proposition by Judge CHAMBERS to amend the old rule by adding the words, "unless ordered by the House," the motion of Mr. DUNCAN was, on division, carried by a vote of 85 to 53. This was followed by a motion from the Rev. Dr. POTTER, as follows:

> Resolved, That this House make it their earnest request to the House of Bishops, that they will, at the earliest moment, take into consideration the importance of sending a Bishop and several inferior clergy to California; and in the event of their doing so, this House pledges itself to unite with them.

The resolution was supported with much warmth and earnestness by the mover. The Rev. Dr. BURROUGHS understood that the Diocese of California was about to apply for admission into the Union, in which case she would have the right to choose a Bishop for herself. He thought it best to wait, and see whether such application would be made. Thereupon followed quite a lengthy discussion, which ended by referring the matter to the Committee on New Dioceses.

At the re-assembling of the House on Friday morning, the Rev. Dr. VAN INGEN moved the following:

> **Resolved, That the lay deputies-elect from new dioceses applying for admission into union with the Church, shall be invited to take their seats in the Convention.**

This having passed, Mr. Evans, of Maryland, moved to amend the following clause in the 6th Article of the Constitution: "In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese." The motion was to the effect that the Committee on Canons should be instructed to inquire into the expediency of so amending the 6th Article as to provide that the mode of trying Presbyters and Deacons may be instituted by the General Convention, but that until that meet, it be determined by the Conventions of the respective Dioceses. This resolution was carried.

Mr. Evans then moved an amendment to Canon 2d of the Canons of 1844, with respect to the election of Bishops, in regard to the number and residence of the Jurisdictionary Presbyters, which was also carried.

Mr. Trapier, of South Carolina, next moved an amendment to the 1st Canon of the Canons of 1841, enlarging the duties of the Treasurer; also an amendment to the Fifth Section of the 8th Canon of the same date, enlarging the tabular view of the state of the Church in their Dioceses, hitherto prepared by the Bishops and Standing Committees of the Dioceses. Mr. Trapier, in proposing these resolutions, contrasted somewhat unfavorably the statistical information of their Church, as compared with that of the Methodist Episcopal Church. Both resolutions were carried.

The subject of the English Delegation was then brought forward by the Rev. Dr. Stevens, who proposed the following:

Whereas, The Venerable Society for the Propagation of the Gospel in Foreign Parts, in response to the invitation from the Bishops of the Protestant Episcopal Church, assembled in Convention in New York, in August, 1852, having deputed the Rt. Rev. George Trevor Spencer, D. D., late Lord Bishop of Madras, and Vice-President of the Society; the Venerable John Sinclair, Archdeacon of Middlesex, and Vice-President of the Society; the Rev. Ernest Hawkins, Secretary to the Parent Society, and Prebendary of St. Paul's; and the Rev. Mr. Caswall, one of the Proctors in Convocation for the Diocese of Salisbury, to represent this Society at the Primary Meeting of the Board of Missions; and

Whereas, The Venerable Society, in thus sending the Rt. Rev. Father in God aforesaid, and the Rev. Brethren aforesaid, has adopted a measure calculated to strengthen and improve, as far as it has influence, the intimate relation which already happily exists between the mother and Daughter Churches;

Resolved, That this House of Clerical and Lay Deputies receive with pleasure the visits of those delegates, and reciprocate the desire so happily expressed for the strengthening of the union between the two Churches. That we devoutly recogonize the hand of God in planting, through the agency of the Society, the Church in our country, and gratefully acknowledge the debt of gratitude which we owe to this Venerable Society for nearly a century of fostering care. That a Committee be appointed to present this resolution to the Rt. Rev. Father in God and the other clergy aforesaid, and conduct them to seats provided for them during the sitting of this Convention.

The motion was carried unanimously, and the following appointed on the Committee: the Rev. Drs. Stevens, Potter, and Atkinson, Jude Redfield and the Hon. Mr. Allston.

The Committee on New Dioceses reported through their Chairman, Dr. Brooke, recommending the admission of Iowa and California into the Union. The proposition was opposed by Judge Conyngham, so far as it related to California, on the ground that the Convention of that Diocese had not declared its assent, as is required, to the General Constitution. A learned and spirited debate ensued thereon, Judges Chambers and Redfield, the Hon. Messrs. Newton, Gardner, and Hoffman, and the Rev. Drs. Francis Vinton, A. H. Vinton, Potter, Higbee, and Van Ingen being among the speakers.

The further consideration of that subject being postponed, the following report was presented by the appropriate Committee:

In our own country, where the publication of the Bible is at every man's option, too many editions have been found, crowded with typographical errors, and faulty in numerous other not unimportant respects, which even in England, where, by the laws of the land, from four sources alone, under royal authority, can editions of the Holy Scriptures emanate, variations, though slight, are apparent between the copies bearing the impress of these sources. The incorrectness of so many editions, and the blemishes in all, united with the duty of our Church, as its hereditary guardian, to protect the integrity of the English Scriptures, attracted, as early as the year 1817, the attention of our General Convention to the subject, and, in 1823, the edition of Eyrie & Strahan, published in England, and then considered the most perfect extant, was recommended as the standard to be recognized by our Church, until such time as she thought proper to put forth an edition of her own. At subsequent triennial meetings the subject was again and again brought before both houses of this body, till the appointment of your Committee to treat with the New York Bible Society, in the manner which has been mentioned. In the course of action under their appointment, your Committee received from the Society known as the British and Foreign Bible Society, the information that the present standard text recognized by them is that of the medium quarto, printed at Oxford, and there has been received from that Society a copy of that edition, the courtesy of which gift your Committee esteem it a duty and a pleasure to acknowledge. They have also to acknowledge, on the subject of a standard Bible, the receipt of a letter from the present Primate and Metropolitan of all England, the Archbishop of Canterbury, which your Committee may be permitted to consider as an evidence of the interest taken by the Church of England in whatever concerns the Church in these United States, and of the common bond of Christian and Catholic fellowship between the Churches—a bond which that eminent Prelate has so largely contributed to cement. The letter is as follows:

Lambeth, April 17, 1851.

Rev. Sir: I am happy to have it in my power to answer your letter of inquiry concerning the text of the Bible.

During the years 1834, 1835, and 1836, the delegates of the Oxford and the syndics of the Cambridge press had a long and elaborate correspondence on the state of the text of the Bible as there printed, and until then there had been much inaccuracy. A correct text, according to the edition of 1611 was then adopted both in the Oxford and Cambridge Bibles. The Secretary of the Society for Promoting Christian Knowledge has furnished me with the following statement, from Mr. Combe, the Superintendent of the Oxford press: "The text of all the Oxford editions of the Bible is now the same, and is in conformity with the edition of 1611, which is and has been for many years adopted for the standard text. The medium quarto book is stereotyped, which protects it from casual errors, and having been long in use without the detection of any error, I have reason to think that it may be considered as perfect as book can be, and may, therefore, be fairly received as the standard book of the Society."

It is a most gratifying thought that our English Bible should be circulated over your vast Continent, and that our native language should be employed as the vehicle of Eternal Truth to an increasing multitude of readers; and we may justly pray that the purity which is secured to the text, may be extended also to the hearers of the Word.

It gives me much pleasure to have had this opportunity of communicating with an American brother, and I remain, Rev. Sir,

Your faithful servant, J. B. CANTUAR.

The matter was finally referred to a Committee of five, with instructions to have the document printed.

The Hon. Mr. Huntington, of Connecticut, then presented a memorial from Grace church, Chicago, proposing that it be placed among the papers of the House. This was opposed by two of the delegates from Illinois, on the ground that the memorial contained specific charges against the Bishop of that Diocese, such charges not being within the province of the House to entertain. The paper was referred, on motion, to a Special Committee.

The Rev. Dr. Mason, of North Carolina, then stated that the late Convention of that Diocese had adopted the following resolution:

That a Committee of three clery and two laymen be appointed to draw up a detailed statement of the difficulties between that Diocese and Dr. Ives, its late Bishop, and that they deliver the same to delegates to the next General Convention; and also that a copy of the same be published.

The document, having been formally presented by Dr. Mason, was finally referred to the Committee on the Consecration of Bishops.

The proceedings on Saturday opened with the following, moved by the Rev. A. C. Coxe:

Resolved, That a Committee be appointed to confer with the House of Bishops in reference to a resolution offered by the Bishop of Western New York, recorded on the 146th page of the Journal for 1850, with a view to the early introduction of the subject to the consideration of the Convention.

The matter referred to, being then called for, was read as follows:

On motion of Bishop DeLancey, seconded by Bishop Otey,

Resolved, That the following resolution lie on the table for consideration at the next Triennial General Convention:

Resolved, The House of Clerical and Lay Deputies concurring, that a joint Committee, to consist of five bishops and of five clergymen and five laymen, be appointed to report at the next Triennial Convention, on the expediency of arranging the Dioceses according to geographical position, into four Provinces, to be designated the Eastern, Northern, Southern, and Western Provinces, and to be united under a General Convention or Council of the Provinces, having exclusive control over the prayer-books, articles, offices, and homilies of this Church, to be held once every twenty years.

Mr. Coxe thereupon urged that the matter should be acted upon by the present Convention. The Rev. Mr. Williams, of Virginia, thinking it better to defer the subject till they had first heard from the House of Bishops, moved to lay it on the table; which motion was carried.

The Rev. Mr. Craik, of Kentucky, moved to amend the 8th canon of 1844, section 1st. The section reads thus: "The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in States or Territories not organized in Dioceses." The amendment was to make the following addition to this: "Or in any Diocese where there is not a sufficient number of presbyters and organized parishes, to authorize them to proceed in the election of a Bishop." The proposition was referred to the Committee on Canons.

The Rev. Dr. Brooke moved for a canon specifying what number of resident presbyters and organized parishes in any State would authorize its being formed into a Diocese, competent to be admitted into the Union. This, also, was referred to the Committee on Canons.

The Committee on the Consecration of Bishops reported through their Chairman, Dr. Mason, that they had examined the papers touching the election of the Rev. Dr. Davis as Bishop of South Carolina, and found the same correct. The report was accepted.

The question touching California, having been made the special order for this day, at 11 o'clock, now came up for discussion. The House having before decided not to admit the Diocese of California, Dr. Potter now moved the following substitute for his former resolution:

Resolved, That in the judgment of this House, it is highly important to establish a Church and Ministry in California that will be adequate to the wants of that rapidly growing country.

After some lively discussion, Dr. Higbee moved to reconsider the vote not to admit the Diocese into the Union. Dr. Potter's resolution being then laid on the table by a vote of 57 to 46, the motion to reconsider was then put, and lost. Dr. Potter's proposition being then resumed, there arose quite a lengthy and spirited discussion: divers amendments were offered, none of which seemed to suit the case fully; and all were at last set aside by a proposition from the Rev. Mr. Coxe, to the effect that the whole subject should be referred to a select Committee, with instructions to report thereon; and that such report should be made the special order for Tuesday at 11 o'clock. The House having on a former day passed a resolution, admitting the Diocese of Iowa into the Union, in the course of this debate a message was received from the Bishops announcing their concurrence in that resolution.

On Monday morning, Dr. Mead, from the Committee on Canons, reported touching the case of Bishops and clergymen abandoning the Church. The House of Bishops having previously announced the passage by them of a canon to the effect that in such cases the parties so acting should be *ipso facto* deposed from the Ministry, the Committee in question had been instructed to confer with a Special Committee of the Bishops. The result of which conference was a proposal to amend the canon by adding as follows:

Provided, if the alleged abandonment of the Communion of the Church shall not be evidenced by writing, signed by the party, he shall have three months' notice, to be given in such manner as may be prescribed by the Bishop in the case of a Presbyter; and by the presiding Bishop, in the case of a Bishop; that his deposition shall be pronounced, unless he show cause to the contrary.

A motion was made by the Rev. Mr. Trapier, and carried, that the testimonials of the Bishop-elect of South Carolina be signed by the members of the House. This was followed by a motion from Mr. Hoffman for receiving, and referring to the Committee on Canons, a resolution passed by the late Convention of New York, as follows:

Resolved, That the delegation from this Diocese to the next General Convention be requested to lay before that body, for consideration, the expediency of a law of the Church General which will secure a proper administration of its discipline without any undue or improper interference with the rights of its members, by invoking the interposition of the civil courts.

This motion having been carried, Mr. Tomes, of Tennessee, made a proposition, which was also referred to the Committee on Canons, to the effect that no other prayers be used by any minister of the Church, in public services, than those in the Prayer-book; but providing that the Bishop may set forth forms of prayer for special occasions, taking them, however, exclusively from the Prayer-book. The following, together with a suitable preamble, was then moved by the Rev. Mr. Mason, of Maryland.

Resolved, That, the House of Bishops concurring, a committee of seven be appointed to take into consideration such measures as will tend to increase the catholic and friendly relations between the Church of England and her appendages and the Protestant Episcopal Church of the United States; with a view to joint conciliary action of all members of the Anglican community.

This gave rise to quite an animated discussion, which ended in an almost unanimous adoption of the resolution, the last clause thereof having been stricken out.

Dr. Vinton moved an amendment to the 5th canon of 1850, in reference to Bishops abandoning their office. He thought the amendment would meet the case of Dr. Ives, without the formality of a special canon for that remarkable case, which, it was hoped, would never happen again. A motion was carried, referring the matter to the Committee on Canons.

On Tuesday morning, Dr. Mason, from the Committee on the Consecration of Bishops, reported that the papers of the Rev. Dr. Atkinson, Bishop-elect of North Carolina, were correct, the vacancy having been caused by the late Bishop's apostacy from the Church. A minority report was read by Mr. Duncan, to the effect that no vacancy had occurred according to the rules of the Church, and proposing the following:

Resolved, That no man can take upon himself the office of Bishop in these United States, except by the authority of the sovereign power vested in the Convention, in accordance with the laws of the Protestant Episcopal Church.

Resolved, That in the election of persons to the office of Bishop by the Diocese, in union with this Convention, the conferring of said jurisdiction cannot be accomplished without the consent of the House of Clerical and Lay Delegates.

Resolved, That the jurisdiction vested in any Bishop of a regularly organized Diocese cannot be taken away, except in the mode prescribed by law.

Resolved, That it is lawful for the legislative power of the Church to provide a canon law for the trial of a Bishop for any offense, even if such canon be subsequent to the commission of said offense.

Resolved, That it is not competent for any Bishop or any Diocese, or a union of both, to dissolve the canonical ties which bind them together, by the election or consecration of a Bishop, and his taking upon himself such jurisdiction by authority of the Church of the Union.

Resolved, That under the existing legislation of this Church, a vacancy in the jurisdiction of any Diocese, of the authority of a Bishop, can only be created by death, resignation, canonically made and accepted, or by deposition from the office of a Bishop in the Church.

A motion having been made, that the report be recommitted for modification, the Chairman of the Committee withdrew the report.

The Committee on Canons reported back in favor of the amendment requiring the exclusive use of written prayers in the public services of the Church.

Dr. Hanckel read a memorial from South Carolina, setting forth that Frederick Kohne, who bequeathed $90,000 to the General Theological Seminary, was at the time of his death a resident of that Diocese, which ought, in consequence, to have the appointing of the additional Trustees. He moved a reference of the matter to a Committee. The ground taken by the memorial was controverted, and the case seemed about equally balanced.

A memorial from the Bishop White Prayer-Book Society, asking for a Spanish version of the Prayer-Book, was referred to the Committee on the Prayer-Book.

Dr. Mead, from the Committee on Canons, reported to amend the 5th Article of the Constitution by omitting the third paragraph, which reads thus:

No such new Diocese shall be formed which shall contain less than 8,000 square miles in one body and 30 presbyters, who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a parish or congregation, and qualified to vote for a bishop. Nor shall such new Diocese be formed if thereby any existing Dioceses shall be so reduced as to contain less than 8,000 square miles, or less than 30 presbyters, who have been residing therein and settled and qualified as above mentioned.

The proposed amendment sets the Article as follows:

Article V. A Protestant Episcopal Church in any part of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution; and a new Diocese, to be formed from one or more existing Dioceses, may be admitted under the following restrictions:

No new Diocese shall be formed or erected within the limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses, or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention.

In case one Diocese shall be divided into two Dioceses, the Diocesan of the Diocese divided may elect the one to which he will be attached, and shall thereupon become the Diocesan thereof. And the Assistant Bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the Bishop, he shall be the Diocesan thereof.

Whenever the division of the Diocese into two Dioceses shall be ratified by the General Convention, each of the two Dioceses shall be subject to the Constitution and Canons of the Diocese so divided, except as local circumstances may prevent, until the same may be altered in either Diocese by the Convention thereof. And whenever a a Diocese shall be formed out of two or more existing Dioceses, the new Diocese shall be subject to the Constitution and Canons of that one of the said existing Dioceses, to which the greater number of clergymen shall have belonged prior to the erection of such new Diocese, until the same may be altered by the Convention of the Diocese.

The vote being taken by Dioceses, the amendment was carried almost unanimously.

The Committee on Canons reported to amend the 2d canon of 1844, "On the Election of Bishops," by substituting the word *throughout* for *during*, in the 1st section, making it read thus:

Section 1. To entitle a Diocese to the choice of a Bishop by the Convention thereof, there must be at the time of such choice, and have been *throughout* the year previous, at least six officiating presbyters therein, regularly settled in a parish or church, and qualified to vote for a Bishop; and six or more parishes represented in the Convention electing.

After some pretty sharp discussion, and a motion to recommit, the report was adopted.

The proposed canon, touching the abandonment of the Church by any Bishop or other minister, then came up as the order of the day. It reads thus:

In all cases where a Bishop, Presbyter, or Deacon of this Church, without availing himself of the provisions of Canons 2 and 5 of 1850, has abandoned her communion, or shall hereafter abandon it, either by an open renunciation of the doctrines, discipline or worship of this Church, or by a formal admission into any religious body not in communion with the same; such Bishop, Presbyter or Deacon shall be held, *ipso facto*, as deposed to all intents and purposes; and shall thereupon be pronounced deposed;—if a Presbyter or Deacon, by the Bishop having jurisdiction, with the consent of the Standing Committee; and if a Bishop, by the presiding Bishop, with the consent of the majority of the members of the House of Bishops. And notice of such deposition shall be given as in like cases.

Provided that if the alleged abandonment of the communion of the Church shall not be evidenced by writing, signed by the party, he shall have three months' notice, to be given in such manner as may be prescribed by the Bishop, in case of a Presbyter or Deacon, or by the Presiding Bishop in case of a Bishop, that his deposition will be pronounced unless cause be shown to the contrary.

As a substitute for this proposition, Mr. Hoffman offered the following, which he supported with his usual ability and eloquence, reviewing the matter in its various bearings, and illustrating whatever he touched:

Resolved, as the judgment of this House:

1. That it is within the power of the Convention of any Diocese to declare its opinion when, and upon what evidence, the Bishop thereof may be adjudged to have vacated his jurisdiction therein, by reason of a refusal or neglect to perform Episcopal functions and duties.

2. That the authority to pronounce and adjudge that a Bishop of this Church has, by reason of such neglect or refusal, vacated and forfeited his jurisdiction in any Diocese, as well as his right to exercise any of the offices and functions of a Bishop of this Church, within the United States, is vested in the Bishops of this Church, or a majority thereof.

3. That such authority may be exercised whensoever such Bishops, or a majority thereof, are assembled in a House, Council, or Court of Bishops, convened in the latter case, for that purpose.

4. That such Bishops, so assembled, or a majority of them, may declare and decree from what time such jurisdiction and offices were and shall be deemed and adjudged to have been vacated and forfeited.

5. That the documents before this House, in relation to the case of Bishop Ives, together with a copy of these resolutions, be transmitted to the House of Bishops.

These resolutions were ordered to be printed, whereupon the House adjourned. In the course of this day's proceedings, a message was received from the House of Bishops in relation to a memorial which they had before them, to be presented to the General Convention, from a Society for the Revival of Convocation in the English Church. The message was accompanied by a resolution, respectfully laying the memorial on the table. This action was grounded on an indisposition to interfere in the domestic concerns of a sister Church.

It is well known that the House of Bishops holds its sessions in private, so that nothing of their proceedings transpires but what is announced from time to time to the other House. The Bishops organized on the morning of Thursday the 6th, and elected the Rt. Rev. the Provisional Bishop of New York as permanent Secretary of the House.

Missionary Meeting.—The Board of Missions had a most interesting meeting at the church of the Ascension, on Friday evening the 7th, for the purpose of giving a formal public reception to the Delegates from the Propagation Society. The church was densely crowded, pews and aisles, and pretty much all who came were held by the ears till nearly 10 o'clock. After the appropriate religious services, the chair was taken by Bishop Meade, President of the Board, who introduced the Delegates in order. The assembly was addressed by the Rt. Rev. Bishop Spencer, the Ven. Archdeacon Sinclair, the Rev. Dr. Hawkins, the Rev. Mr. Caswall, and the Rt. Rev. the Bishop of Fredericton, in succession. Every thing was well conceived and nobly spoken. The speaker last named had no expectation of speaking at that time, till almost the very moment of his being called upon. But, though thus taken by surprise, he was apparently as well prepared as he could have been on almost any length of notice. We know not how to describe this remarkable man better than by saying, his person is very small, thin, and spare, surmounted by a head almost as big as all the rest of his body. His address was a charming performance; chaste, sweet, and strong without seeming so; replete, indeed, with various excellencies, all of which were rendered especially grateful by the quiet simplicity, the clean, straightforward, unpretending style and utterance of the Rt. Rev. Speaker. We should like to give a further account of this superb meeting, but time and space hold us in.

Vermont.—The Convention met Sept. 21st at Burlington. The Address of the Bishop, the reports, and proceedings of the Convention, all evidence strongly the harmony and prosperity of this Diocese. There are 28 churches and 25 clergymen. During the past year 200 candidates received confirmation. The Delegates to the General Convention are the Rev. J. A. Hicks, D.D., the Rev. Joel Clapp, D.D., the Rev. G. B. Manser, D.D., and the Rev. Charles Fay; the Hon. I. F. Redfield, LL.D., R. G. Cole, Esq., Ozias Seymour, Esq., and Sylvester Deming, Esq.

Connecticut.—The Assistant Bishop of the Diocese, on Tuesday the 29th ult., in Trinity church, Norwich, raised to the Priesthood the Rev. Benjamin H. Paddock. On Sunday, Oct. 2d, in Christ church, Hartford, Bishop Brownell admitted to the holy order of Deacons, Mr. William L. Bostwick, B.A., and Mr. Hiram Stone. The Rev. Dr. Clark, of Waterbury, preached the sermon and presented the candidates. On the same day Bishop Williams visited the mission at Thompsonville, preached, administered the Holy Communion, catechized, and confirmed seventeen persons.

New Jersey.—On Sunday, October 9 (twentieth after Trinity), the Bishop instituted the Rev. Vandervoort Bruce into the rectorship of St. Paul's church, Hoboken. Morning Prayer was read by the Rev. Mr. Fitch, of the Diocese of New York, and the Bishop preached the Sermon. The Holy Communion was administered by the newly instituted Rector, assisted by the Rev. Mr. Hudson, of the Diocese of New York. There were also present the Rev. Messrs. Phelps and Travis, of the Diocese of New York.

Western New York.—The *Journal* of the Sixteenth Annual Convention, held at Buffalo, on the 17th and 18th of August, has come to hand. The number of organized congregations is 142, of the clergy 125. One hundred and eight parishes report 8,100 communicants. During the past year there have been 1,552 baptisms, 279 adult, 1,232 infant; 12 ordained to the priesthood and 6 to the deaconate. The number of Sunday School teachers given in eighty-five reports, 817; of scholars, 5,255; consecration of churches, 4. The present number of candidates for orders is 9. "For recognized Church objects," aside from contributions for Parish purposes, $12,528 has been raised. Of this sum, $1,524 is accredited to the Fund for Disabled Clergymen; and $4,522 to the stipends of 49 missionaries. Fifty, nearly one-third, of the churches of the Diocese are provided with parsonages. While in Great Britain to attend the Jubilee, Bishop De Lancey delivered 43 sermons and addresses, and administered the holy communion 5 times. In his Address, alluding to the question, what portion of his means a Christian ought to bestow upon the sustentation of the cause of God, in the various forms in which it appeals to us, the Bishop refers to principles sure to guide in the right path. He remarks:—

If we fairly interpret the ordinance founded on the analogy of the Mosaic rule, that they who preach the Gospel should live of the Gospel, as they who served at the altar were partakers with the altar; if we advert to the liberality of the early followers of Christ; if we refer to the views of the Christian fathers of the earliest ages, in their interpretation of the rule of duty; and if to all this we annex the fact indisputable, that all we have comes from God's beneficence to us, I think we may reach the conclusion that there is no one amongst us, but may rightly and safely adopt the principle that the *tenth* of his income is the amount which he may and should give to the cause of that God who has given to him the all that he possesses or controls.

The carrying out of this principle by the members of almost any established congregation in the Diocese, would amply sustain it in health and vigor in all its departments of ministry, edifice, schools, charities and public worship. If extended to the Church at large, it would invigorate, sustain, and amplify all her enterprises for the good of man, and glory of God.

CLERICAL CHANGES.

The Rev. Mr. Scull having accepted an invitation to St. Andrew's church, St. Mary's county, Md., his letters and papers will be directed to Leonardtown, St. Mary's county, Maryland.

MARRIED,

At Freehold, N. J., on Wednesday morning, the 5th inst., by the Rev. Mr. Finch of Shrewsbury, the Rev. F. C. Putnam, of St. Paul's church, Keeseville, and St. John's church, Essex, N.Y., to Julia A., daughter of the Hon. Thomas C. Throckmorton of Freehold.

OBITUARY.

Oct. 8th, Cyrus S. Curtiss, Jr., son of Cyrus Curtiss, of this city, in the 27th year of his age.

This is the second bereavement this afflicted family have suffered within a short time. Their eldest son was recently taken from them, when he was just giving remarkable promise of a high and honorable career in his profession. He feel a martyr to his heroic devotion to the cause of humanity,—and ere the wounded hearts of the stricken parents were fully healed, they were made to bleed afresh by the death of their second-born, in the very dawn of his promising manhood. Both fell in the spring-time of life. The usual order of nature is reversed—and those on whose supporting arms the fond parents had hoped to walk gently down to the grave, have gone before, and "Weeping fathers build their children's tomb."

The writer knew this most estimable and devout young man well, and had the melancholy satisfaction of being with him during his last hours. He died in the full triumphs of the Gospel, trusting in that Saviour who had robbed death of its sting and the grave of its victory. And as life ebbed slowly away, there was realized the *moral sublimity* of Addison's last exclamation, "See how a Christian can die."

Mr. Curtiss received the "Holy Communion" from the hands of a dear friend a few hours before his decease, and though very weak, responded with great strength and fervor. When informed by his father that his end was near, and asked if he had any requests to make, he replied "You know, father, that I have always trusted in God." And surely there was blessed evidence to all who witnessed his happy end, that He in whom he had placed his trust, lifted upon him the light of His countenance, and underneath were the Everlasting Arms. He passed away without a struggle, and as the bereaved stood around his bed in that silent death-chamber, with the ear of faith they "heard that voice from Heaven, saying, write, from henceforth blessed are the dead who die in the Lord."

So let *me* die the death of the righteous, and may *my* last end be like his, "Having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee our God, and in perfect charity with all the world." Mr. C. leaves a wife and child to mourn his irreparable loss. May the orphan's and widow's God comfort and sustain them.

In consequence of the sad announcement of the decease of the Hon. James G. King, a special meeting of the Vestry of St. Paul's church, Hoboken, was held at the house of the rector on Wednesday, October 5th, 1853. The following report of a Committee, appointed for the purpose, was then received and approved of:

The Vestry deem it their duty to record their high sense of Mr. King's worth, and their sincere respect for his memory.

He was one of the most liberal and zealous of the little band of Churchmen, who, in the year 1835, organized St. Paul's church, Hoboken. He and the Hon. John Stevens, Esq. were elected the first Wardens of the Parish. During his term of office, Mr. King served the Church faithfully. For many years he was chosen to represent the Parish in the Convention. Though St. Paul's has often been in a sad and critical condition, and the hearts of many failed them, yet Mr. King was always unfaultering in his attachment, generous in his offerings, and confident of ultimate success and prosperity.

In matters appertaining to the world, though surrounded by the strongest temptations, he was never known to waver or deviate from the strictest integrity. In matters appertaining to the Church, he manifested the deepest iuterest, and always exercised his ripest judgment. His counsel and example still live among us.

Though he lived remote from his parish church, yet he faithfully attended to its services. He loved the worship of the Church; and he esteemed it his highest privilege and bounden duty to receive the Holy Communion.

He was consistent with principle, rejoiced in peace, and acted out Christian charity. The poor have lost a staff—the State has lost an ornament—and the Church has lost a loving friend.

"Incorrupta fides—nudaque veritas
Quando ullum invenient parem?
Multis ille quidem flebilis occidit."

Though his death may seem sudden to others, yet it was not sudden to him. For a long time past he has lived in daily preparation for his release. He knew that the nature of his disease was such that, at any moment, he might take his leave of life. So composed was he, that when death awaked him from his sleep, he called for his children and breathed out his last breath in a portion of the Lord's Prayer.

For these reasons it is

Resolved, That we, as the Vestry, have sustained a great and irreparable loss by the decease of the Hon. James G. King:

That we acknowledge with thankfulness the benefits conferred on our parish by his counsel, his example, and his liberality:

That our bereavement is tempered with gratitude to God that He gave to us, and continued to us so long, a man whom the poor loved, the State valued, and the Church honored:

And it is also

Resolved, That in testimony of our sorrow for the loss which we have experienced, and our profound respect for the memory of one who so eminently served and adorned humanity, that we attend his funeral at the Vestry; that these resolutions and the reasons which precede them be recorded in our Book of Minutes; that they be sent for publication to *The Churchman*, and that a copy of the same be sent, with our heart-felt smypathy, to the family of the deceased.

V. Bruce, Rector.

Edgar Logan, Secretary of the Vestry.

NOTICES.

Missionary Meeting.—The Quarterly Meeting of the Sunday School Missionary Society of the church of the Epiphany, will be held in said church, 130 Stanton street, between Essex and Norfolk streets, on Friday evening, Oct. 14th, at 7½ o'clock. Addresses will be delivered by the Rt. Rev. Dr. Boone, Missionary Bishop to China, Mr. Tong, a Chinese Candidate for Orders, and several others. A collection will be made in behalf of Church Missions.

St. Luke's Hospital.—The Annual Meeting will be held in the Schoolroom of the church of the Holy Communion, on Tuesday next, the 18th inst., at 8 o'clock P. M.

The Triennial Meeting of the Protestant Episcopal Historical Society will be held in the chapel of St. George's church, Stuyvesant square, on Tuesday evening, Oct. 18, at 7½ o'clock. The address will be delivered by the Right Rev. John Williams, D.D., Assistant Bishop of Connecticut.

B. Franklin, Secretary.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 20th inst., at 59 Bond street, at 8 o'clock.

Oct. 15, 1853. Wm. L. Peck, Rec. Sec.

New York Young Men's Christian Association.—The regular monthly meeting will be held on Monday Evening next, 17th inst., at 7½ o'clock, at the rooms, Stuyvesant Institute, 659 Broadway, opposite Bond street. Young men generally are invited to attend.

Richard C. McCormick jr., Recording Secretary.

The Right Rev. Dr. Freeman, Bishop of Texas and Arkansas, will preach in St. Paul's church, Williamsburgh, corner of South Second street and Union avenue, on Sunday morning, the 16th inst. Divine service to commence at 10½ o'clock.

Foreign Missions.—Notice is given that the collection made at the Missionary Meeting held last evening in the church of the Ascension, for the purpose of sending out Missionaries to Africa and China, although [illegible] was not sufficient for this object.

The Foreign Committee need *four thousand dollars immediately* for this specific purpose. Unless this sum can be had before [illegible] the Missionaries and assistants now prepared to sail must inevitably be dismissed to their homes. Contributions can be sent to

James S. Aspinwall, Treas. For. Com., 86 William street.

New York, Oct. 11, 1853.

Young Men's Christian Association.—At a meeting of this Association held on the 3d inst., the following resolution was adopted:

Resolved, That Ministers of the Gospel, residents of or temporarily in this vicinity, are specially and cordially invited to attend our regular monthly meetings (held on the third Monday evening), and also at all times to resort to our rooms. Richard C. McCormick, Jr., *Rec. Sec'y.*

Rooms of N. Y. Young Men's Christian Association, 659 Broadway, October 4, 1853.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

The Right Rev. George Upfold, D.D., Bishop of Indiana, will preach in St. John the Evangelist's church, on Sunday evening next, at 7½ o'clock.

ACKNOWLEDGMENTS.

Church at Fort Lee.—The subscriber gratefully acknowledges the receipt of $3 from the church at West Troy, through the Editor of *The Churchman.* R. HOYT.

General Protestant Episcopal Sunday School Union.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

St. Anna's church, Fishkill Landing, Rev. J. J. Robertson, D.D., a coll., $19 48; J. K. Sass, Charleston, $5 58; Trinity, San Francisco, Cal., Rev. C. B. Wyatt $50; Trinity, Athens, Rev. Jonathan Coe $5; St. James, Hyde Park, Rev. Dr. Sherwood $5; St. Mary's, Castleton, Rev. S. P. Parker $5; Zion, Sandy Hill, Rev. S. B. Bostwick $1 62; St. James, Fort Edward, Rev. S. B. Bostwick $2 86; St. Paul's, Baltimore, Rev. W. E. Wyatt D.D. $110; at St. Paul's chapel, after sermon by the Rt. Rev. Bishop Green $190 12; Total $394 66.

JOHN W. MITCHELL, Treasurer.

Depository 20 John street, N. Y., Oct. 12, 1853.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

St. John the Evangelist's church, N.Y., Rev. E. R. T. Cook $2 25; Holy Martyrs, N. Y., Rev. J. Millet $5; Christ, Manhasset, Rev. Samuel Cox $13 36; Christ, Marlborough, Rev. S. Hawksley $2; St. John's, Kingston, Rev. G. Waters $2; Trinity, Fishkill, Rev. F. W. Shelton $10 70; St. George's, Hempstead, Rev. W. H. Moore $10 10; St. Mary's, Castleton, Rev. S. P. Parker $5; Mission at Schoharie, Rev. G. B. Hayden $2 59; Trinity, Rensselaerville, Rev. R. Washbon $5 38; St. Paul's, Albany, Rev. Dr. Kip $36; St. Paul's, East Chester, Rev. W. S. Coffey $1 88; Christ, Duanesburgh, Rev. W. O. Jarvis $2; St. Paul's, Oakhill, Rev. L. A. Barrows $1; Trinity, Lansingburgh, Rev. A. T. Twing $15; Ascension, Esopus, Rev. P. Berry $5; St. George's, Schenectady, Rev. Wm. Payne $6 68; St. John's, Ogdensburgh, Rev. H. R. Peters $50; St. Thomas, Amenia, Rev. H. Wheaton $1; St. Mark's, Williamsburgh, Rev. S. M. Haskins $15 79; Zion, Whappinger's Creek, Rev. G. B. Andrews $5; Messiah, Rhinebeck, Rev. R. S. Adams $1; Trinity, Potsdam, Rev. Wm. Staunton $9 89; Calvary, Cairo, Rev. R. B. Fairbairn $1; St. Ann's, Amsterdam, Rev. T. L. Franklin $2; Trinity, Albany, Rev. E. Selkirk $2 62; St. John's, Johnstown, Rev. G. N. Sleight $4 48; St. Mary's, In the Highlands, Rev. R. Shaw $14; St. Luke's, Rossville, Rev. W. H. Rees $2 50; Trinity, Athens, Rev. J. Coe $2; Zion, N. Y., Rev. R. Cox $15; Christ, Sag Harbor, Rev. I. Pardee $3; Christ, North Brooklyn, Rev. C. Reynolds $14; Caroline, Setauket, Rev. F. M. Noll $3 09: Total $272 31.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

St. John the Evangelist's ch., N. Y., Rev. E. R. T. Cook $2; St. John's, Delhi, Rev. S. G. Appleton $6 24; Zion, Greenburgh, Rev. W. A. McVickar $25; Holy Martyrs, N. Y., Rev. J. Millet $3; Mrs. William Moore sub'n, $4; Miss Governeur, sub'n, $4; St. Luke's, Brooklyn, Rev. J. W. Dillon $9 37; Holy Apostles, N. Y., Rev. R. S. Howland $137 81; St. Stephen's, N. Y., Rev. Dr. Price $25; St. John's chapel, N. Y., Bishop Wainwright $188 45; Trinity, West Troy, Rev. P. K. Cady $10; St. Paul's chapel, N. Y., $41 39; Trinity, N.Y. $50 70; St. Anna's, Fishkill Landing, Rev. Dr. Robertson $21 50; St. Luke's Somers, Rev. J. Wells Moore $3 35; St. James, North Salem, Rev. J. W. Moore $1 96; The following per Treasurer of the Convention: St. Paul's, Castleton, Rev. C. A. Maison $5; Trinity, Fairfield, Rev. Edward C. Moyses $2 22; Grace, Norway, Rev. Edward C. Moyses $5; St. John's, Islip, Rev. H. M. Davis $8 62; Grace, Cherry Valley, Rev. J. Dowdney $2 95; St. John's, Tuckahoe, Rev. C. Jones $5 01; St. John's, Kingston, Rev. George Waters $5; St. Luke's, N.Y., Rev. I. H. Tuttle $33; Trinity, Fishkill, Rev. F. W. Shelton $9 50; St. John's, Yonkers, Rev. A. B. Carter $5; St. Paul's, Elmville, Rev. S. Hawksley $3; Christ, Morristown, Rev. J. Scovill $6; Trinity, New Rochelle, Rev. Dr. Morgan $30; Christ, Troy, Rev. T. A. Starkey $17 50; Trinity, Lansingburgh, Rev. A. T. Twing $50; St. George's, Hempstead, ev. W. H. Moore $6 80; Missionary Station, Schoharie, Rev. G. B. Hayden $5 43; Trinity, Rensselaerville, Rev. R. Washbon $4; St. James, Hyde Park, Rev. Dr. Sherwood $40; Christ, Hampton, Rev. O. Hopson $4 34; St. Paul's, Albany, Rev. Dr. Kip $20; Christ, Hudson, Rev. Wm. Watson $5 52; St. Paul's, East Chester, Rev. W. S. Coffey $2 50; Grace, Jamaica, Rev. Dr. Johnson $8; Christ, Duanesburgh, Rev. W. O. Jarvis $3; St. Peter's, Rev. G. Gordon $4; St. Paul's, Oakhill, Rev. L. A. Barrows $3; Ascension, Esopus, Rev. P. Berry $3; St. George's, Schenectady, Rev. Wm. Payne $6; St. John's, Ogdensburgh, Rev. H. R. Peters $25; St. Thomas, Amenia, Rev. H. Wheaton $2 06; St. Luke's, Catskill, Rev. L. S. Noble $9; St. Mark's, Williamsburgh, Rev. S. M. Haskins $5; St. Paul's, Sing Sing, Rev. W. F. Halsey $3 93; Zion, Wappinger's Creek, Rev. G. B. Andrews $10 80; Messiah, Rhinebeck, Rev. R. S. Adams $1; Trinity, Potsdam, Rev. William Staunton $5; Trinity, Plattsburgh, Rev. J. H. Coit $5; St. Andrews ch. and Trinity chapel, Staten Island, Rev. Dr. Moore $56 45; Calvary, Cairo, Rev. R. B. Fairbairn $1 50; St. Paul's, Pleasant Valley, Rev. S. Davis $2; St. John's, Johnstown, Rev. G. N. Sleight $8; St. Ann's, Amsterdam, Rev. T. L. Franklin $3; Trinity, Albany, Rev. E. Selkirk $2 05; Christ, Oyster Bay, Rev. J. Ransom $5 50; St. Mary's, In the Highlands, Rev. R. Shaw $13; Christ, Piermont, Rev. S. Hitchcock $6 25; St. Luke's, Rossville, Rev. W. H. Rees $2 50; Christ, Rye, Rev. E. C. Bull $27; Trinity, Athens, Rev. J. Coe $10; Christ, Coxsackie, Rev. J. Coe $3 50; Trinity, Ulster, Rev. E. Nichols $4 51; Zion, N. Y., Rev. R. Cox $18 58; St. Mark's, N. Y., Rev. Dr. Anthon $3; St. Mary's, Beekman, Rev. O. H. Smith $1; Trinity, Windham, Rev. T. S. Judd $1; St. Paul's, Keeseville, Rev. F. C. Putnam $13 33; St. John's, Essex, Rev. F. C. Putnam $5 50; For Pledges at Convention: St. Ann's ch. $20; Benjamin Loder Esq. $50; Rev. J. H. Hopkins jr. $3; cash $8; Rev. A. B. Beach $15; Rev. R. C. Rogers $5; John A. King Esq. $50; St. Michael's ch., N.Y., $50; John A. Dix Esq. $50; Cyrus Curtiss Esq. $50; W. S. Cox Esq. $5; Rev. Dr. S. R. Johnson $20; St. Thomas ch., Mamaroneck, $5; Rev. J. S. Kidney $5; Mr. Spycer $10; Mr. Many $5; Holy Apostles' ch., N. Y., $5; Edward Haight Esq. $12; G. G. VanWagenen Esq. $10; James F. De Peyster Esq. $10; Silas Sprague Esq. $5; Trinity chs., N. Y., Rev. Dr. Higbee $50, and Rev. S. H. Weston $50; Henry E. Pierpont Esq. $50; Anniversary Collection, St. Thomas, N. Y., Right Rev. Bishop of Madras $171 34; Caroline ch., Setauket, Rev. F. M. Noll $3 41; Missionary Station, Rouse's Point and Champlain, Rev. O. H. Staples $8: Total $1832 28.

C. N. S. Rowland, Treasurer, 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. John's chapel, sermon by the Rt. Rev. Bishop of Fredericton, $121 57; St Paul's, Oakhill, Rev. Liberty A. Barrows $1; Rev Sheldon Davis, Pleasant Valley, don'n, $2; Rev. J J. Robertson, D.D., sub'n, $2 50: Total $127 07.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Oct. 10, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Zion ch., Sandy Hill, $1 25, and St. James, Fort Edwards, $4 13, Rev. S. B. Bostwick; Rev. J. J. Robertson, sub'n, $2 50; Total $7 88.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Oct. 10, 1853. 20 John street.

Advertisements.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

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Wilberforce's Manual for Communicants. 32mo. Gilt edges.		38
Wilson's Lectures on Colossians 12mo.		75
——— Sacra Privata. Complete Edition. 16mo.		75
——— do. do. 48mo. Cloth,		31
Wyatt's Christian Altar. New Edition. 32mo. Cloth, gilt edges.		38

TEACHER WANTED,—a competent person to take charge of sixteen to twenty young pupils:—must be capable of teaching the Classics. Address, immediately, E. L. W., care of Stanford & Swords, 137 Broadway.

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. oct15-6m

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15-6m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.
N. B. Clergymen and their families supplied at a discount. oct15-6m

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking Horses, and other amusing and instructive Toys.
N. B. Clergymen and their families supplied at a discount.
oct15-3m J. KELLOGG.

DR. CROSWELL'S MEMOIR BY HIS FATHER.—In the Press, and shortly to be Published in one elegant volume, octavo, price $2. A Memoir of the Rev. William Croswell, D.D., Rector of the church of the Advent, Boston, Mass. By his Father.

The subscribers have now in press, and will shortly publish, a Memoir of the late Dr. William Croswell, by his father, the Rev. Harry Croswell, D.D., of New Haven. The Memoir is made up chiefly from the letters and papers of Dr. William Croswell, and includes nearly all the poems that could be identified as his. Considering both the subject and the author of this work, the subscribers put it forth in the full confidence that it will prove one of the most attractive, most interesting, and most useful books of the season. The praise of Dr. William Croswell is in all the churches; they who saw and knew little of him, could not, from the relish and impression of that little, choose but wish to see and know him more; while those who had the best right to know what he was, seldom speak or think of him otherwise than as in the fullest sense a model pastor; and his little poems or [illegible] suffered for the most part to tell his own warbled as would seem, take additional interest and effect from being introduced in connection with the special circumstances that called them forth, and the peculiar aim or feeling, or purpose that inspired them. The simple beauty of his character; his genius and piety, his quiet, placid graceful humor; his kindly and gentle and generous sympathies; the whole noble and eloquent composure of his mind and manners; presenting altogether a singularly rare and happy combination of whatsoever is lovely and honorable in the full-fraught Christian gentleman;—all these, as they are here suffered to transpire in the simple story of his life, and especially in his own familiar letters, springing directly from the heart, and written in the warm and genial confidences of friendship, form a peculiarly inviting and attractive theme, and one which both the old and the young, whether in the school of Christ, or in the school of nature, may study with equal profit and delight. D. APPLETON & CO.,
Subscribers' names solicited. 200 Broadway.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Tennocks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15-6m 93 Maiden Lane.

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York.—The Rev. ISAAC D. VERMILYE, Principal, aided by competent Assistants. The Sixth Term of this Institution will commence on Tuesday, Nov. 1st. Applications for admission to be made to the Principal. oct15-3t

JUST PUBLISHED, Wilberforce on the Eucharist: The Doctrine of the Holy Eucharist, by Robert Isaac Wilberforce, A.M., Archdeacon of East Riding, for sale by STANFORD & SWORDS, 137 Broadway.

MISS SEWELL'S NEW WORK ON CONFIRMATION.—D. APPLETON & CO., No. 200 Broadway, publish this week. Readings for a Month Preparatory to Confirmation, compiled from the works of writers of the Early and of the English Church, by the author of "Amy Herbert Gertrude," &c. 1 vol. 16 mo. Price 75c.
A volume full of devout meditations and holy counsels, which, while it will prove profitable in the hands of candidates for confirmation during the period of preparation for that sacred rite, will be found no less valuable by clergymen as a guide in the instruction of their catechumens."—*London Times.*

D. Appleton & Co. also publish,
Dr. Watson's Lectures on Confirmation. 6c.
Bishop Wilberforce's Manual for Communicants. 38c.
Bishop Sherlock's Practical Christian. 16mo., 75c.
Dr. Spencer's Christian Instructed 16mo., 75c.
Dr. Sutton's Disce Vivere—Learn to Live. 16mo., 75c.
Bishop Jeremy Taylor's Holy Living and Dying. 12mo., $1.
Dr. Wyatt's Christian Altar New Edition. 37c.

HORACE WATERS, 333 Broadway.—The great Piano and Music Establishment!
PIANOS.—T. Gilbert & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the *Ne plus ultra Pianos.*
THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired attachment, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
MELODEONS.—S. D. & H. W. Smith's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments
NEW MUSIC, by all the most eminent Composers: Oscar Come Haut, John Pychowski, I. B. Woodbury, T. Franklin Bassford, Thomas Baker, &c., &c. HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15-tf

THE HEIR OF REDCLIFFE.—D. APPLETON & CO. have just published—
The Heir of Redcliffe, a Tale, in two vols., 12mo., paper cover, $1; cloth, $1 50.
The Heir of Redcliffe is one of the best lessons of actual life ever presented in a work of fiction, or, indeed, in any other kind of writing. Without belonging to the class of religious novels, we know of none that breathes a more truly religious spirit, that teaches, by its practical illustrations, sounder moral principles, higher views of duty, or inculcates, by its beautiful and fascinating narrative, a more impressive realization of the dangers of a too great and egotistic self-reliance, and the beauties and value of self-distrust and Christian humanity, in their proper and true significance. As a work of fiction it has high merits. Its plot is well arranged, unfolds itself easily and naturally, is consistent and well sustained.—*Evening Post.*
No one can read it without deriving from its pages interest, pleasure and improvement. We can hardly conceive of any one's reading, ever so flippantly or lightly, this tale, without deriving an improving and beneficial influence from those noble lessons of true Christian humility, that are taught by the trials and triumphs of Sir Guy Morville.—*Boston Transcript.*
A tale of really high merit. The characters are most skilfully drawn out in the course of the story. The death of Guy is one of the most touching things we ever read. * * * The work is one of absorbing interest, and what is still better the moral taught in its pages is eminently healthy and elevating. We commend the book most cordially.—*Commercial Advertiser.*
The whole tone and feeling of this book is good and true. The reader does not require to be told that the author is religious; the right principles, the high sense of duty and honor, softened by the influence of a reverend faith, can be explained on no other hypothesis. It is eminently a book to send the reader away from the perusal better and wiser for the lessons hidden under its deeply interesting narrative.—*London Guardian.*

D. Appleton & Co. have recently published the following choice Family Reading Books:
Light and Shade, or, The Young Artist. By Harriet Drury. 1 vol. 12mo. Paper, 50c.; cloth, 75c.
The Dean's Daughter; by Mrs. Gore. 12mo. Paper, 50c.; cloth, 75c.
Lady Bird; by Lady Fullerton. 1 vol. 12mo. Paper, 50c.; cloth, 75c.
The Lofty and the Lowly; by Maria J. McIntosh. Ninth thousand. 2 vols. 12mo. Paper, $1; cloth, $1 50.
Experience of Life, a Tale; by Miss Sewell. 12mo. Paper, 50c.; cloth, 75c.
Daisy Burns; by Julia Kavanagh. 12mo.; two parts. Paper covers, 75c.; 1 vol. cloth, $1.
Harry Muir, a Tale of Scottish Life; by the author of "Mrs. Margaret Maitland." 12mo. Paper, 50c.; cloth, 75c.
Edgar Clifton, or Right and Wrong; a Tale. 16mo. Cloth, 50c.
The Fawn of the Pale Faces; by J. P. Brace. 12mo. Paper 50c; cloth 75c.

THE CHURCH ALMANAC FOR 1854 will be published in the month of *October*, so soon after the assembling of the General Convention as the statistics of the several Dioceses can be accurately completed. Church documents &c. should be sent to the Editor, 20 John street. Orders received by THOMAS C. BUTLER,
aug20-eowtf Depository P. E. Tract Society, 20 John street.

BOARDING.—A gentleman and his wife can be accommodated with a pleasant room, on the second floor of a first class house, with all the modern improvements, at 228 West 20th street. Also a very desirable room on the fourth floor. oct8-3t

NOVELLO'S EDITIONS OF MUSIC FOR THE SERVICES OF THE EPISCOPAL CHURCH. J. A. NOVELLO'S CATALOGUE NO. 2 contains a list of Morning and Evening Services, Anthems, Hymns, Sacred Songs, Solo Hymns, Sacred Duets, Trios, &c., Psalmody and Standard Collections of Sacred Music; also Boyce's Cathedral Music.
The separate vocal parts of the Services and Anthems are published in full music size at the rate of 3 cents per page, and the vocal parts to the Collections of Psalmody are to be had at a similarly low rate at
J. A. NOVELLO'S Sacred Music Warehouse,
389 Broadway, N. Y.
This Catalogue will be sent post free to any part of the Union, on receipt of 2 cents in postage stamps, or delivered gratis on application at 389 Broadway. Oct 8-4t$

A LADY fully qualified to give instruction in the different branches of an English education, and also to teach Music and French, is desirous of obtaining a select number of pupils, either as daily governess or to form a small school. The best references given. Address A. B., office of *The Churchman.* Oct8-tf

ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of YOUNG LADIES.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) Madame ALBERY, nee BARROWCLIFFE, (late of the Conservatoire de Bruxelles, Pupil of Fetis & Geraldi,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

References:
The Right Rev. Father-in-God, Daniel, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, Alfred, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "
" Stephen Langton, A.M., Isle of Guernsey.
" Thomas Dale, D.D., Canon of St. Paul's Cathedral, London.
" Henry Melville, D.D., H. E. I. C. College, Heileybury, Hertfordshire, England.
" James Cooper, M.A., St. Paul's School, London.
" Edward Olivant, M.A., Trinity College, Cambridge, "
Mons. Fallon, late President de la Chambre des Represents de Bruxelles.
" Theodore Fallon, President de la cour des compts de "
" le Baron d'Huart, late Gouverneur de Namur.
" Jean Vergauwen, de Gand.
" Franc Vergauwen, Membre du Senat, de Gand.
" le Chanoine Coilard, Professor de Theologie de Namur.

The Hon. Pierre Soule, U. S. Minister, at Madrid; the Hon. Wm. Frerrett, the Hon. Edgar Montagut, the Hon. Robert Baldwin, the Hon. Jos. Genois, Dr. Armand Mercier, Dr. Edward Picton, E. Bousson, and L. Emar, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson Esq., J. S. Inloes Esq., Thos. Sewell Esq., Richard Sewell Esq., and Col. John Berry, of Baltimore; Mrs. Ann Caulk, James I. Harrison Esq., the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, Montgomery Gibbs Esq., Broadway, Messrs. Waters & Gilbert, Broadway, and W. W. Rose Esq., 17 Wall street, of New York; Hiram Veltman Esq., 92 Harrison street, James Sproule Esq. 180 Henry street, and I. T. G. Leach, M.D., Court street, corner Carrol Place, of Brooklyn. F. J. Tilden Esq., of Jersey City.

The year in this Institute will comprise four quarters of Eleven weeks, commencing the 1st day of September, 1853.

English Department.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter. Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

Extra.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp, or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; The use of Piano Forte for Practice, to *Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

It will be the aim of the Principals so to conduct the education of young ladies, as will best prepare them for the scenes and duties of active practical life. They will seek to develope and strengthen the intellectual powers—train the mind to habits of careful study and thorough investigation—to inspire just principles of taste in Literature, with a thirst for knowledge and sound learning; that thus their pupils may learn to think and reflect, and be prepared to act, as they must do, sooner or later, for themselves. The culture of the heart, the proper regulation of the moral feelings, and the due observance of religious duties, will be diligently urged as the appropriate ends and objects of life.

The manners of ladies, which, when duly refined, constitute an ornament and charm of the female sex, will be constantly and carefully cultivated. A well trained mind—a cheerful temper—a kind heart, with the adorning of a modest graceful deportment, presents that model of character to which each of their pupils will be urged to aspire. Attendance on Public Worship will be insisted upon, at those Churches directed by the Parents or Guardians.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N.B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (post-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. oct8-3m

PRIVATE TUITION, NEAR PHILADELPHIA.—The Rev. JAMES GILBORNE LYONS, LL.D., prepares a limited number of pupils for the Junior Class of any respectable College. The next term will begin on Monday the 31st of October 1853.
West Haverford, Pa., Oct. 8, 1853. 3t$

MRS. PATTERSON'S LADIES' SEMINARY, CEDAR GLEN.—This Institution, located in the beautiful and flourishing village of Sing Sing, on the Hudson River Railroad, presents, from its salubrity of climate, beauty of scenery, and convenience of access, peculiar attractions to those seeking a place for the education of their daughters. In this School every attention is paid to the morals, deportment, and comfort of the pupils: the supervision is parental, and no effort spared to render them accomplished and useful members of society. The Winter session commences on the 1st of November.
Terms: Board and Tuition, under 12 years of age, $100 per annum; above that age $125. Music and Singing, French, Italian, Spanish, and Drawing, each $5 per quarter. For particulars apply to Mrs. PATTERSON, Principal, or J. COX, Esq., 208 Broadway. o8-3t

TEACHER WANTED.—Wanted, in a healthy and pleasant location in the country, about thirty miles from New York city, on a railroad route, a LADY qualified to teach two children of ten years of age, and who will also render herself useful to their mother. None need apply except those whose walk in life is such as clearly to distinguish them as members of the Saviour's flock. Churches of all denominations in the vicinity Address Box 1945 New York P. O. in handwriting of the applicant, stating terms, address, references, and where the applicant can be seen. oct1-4t$

ST. MARK'S HALL.—Church Boarding School for Boys, Orange, N. J., [illegible] miles by the Morris and Essex railroad from New York city. The Winter session of this school will commence on the last Monday in October, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the rector, at Orange.
oct1-6t Rev. S. S. STOCKING, Rector.

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

PURE WINE for SACRAMENTAL USE, and Medicinal purposes. The subscriber offers for sale dry and sweet wine, imported especially for the above-named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,
Oct. 1—3m 10 Wall street, N. Y.

ST. ANNA'S HALL, NORTH ORANGE, N. J.—The THIRD TERM of this Institution will commence on the First Monday in November and continue twenty-two weeks. As a family boarding school for Young Ladies, it is designed to give the most thorough and complete scientific, ornamental, and Christian education. J. D. BERRY, Rector.

References by Permission.
Rt. Rev. G. W. Doane, D.D., LL D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. H J. Morton, D.D., Phila., Penn.; Rev. J. L. Watson, D. D., Newark, N. J.; Rev. Messrs. Adams, Stocking, and Williams, Orange, N. J.; Hon. O. S. Seymour, M C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank; and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.
New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics' Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. o1-4t

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24-tf

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high lustred BLACK ITALIAN Silks, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alapacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Merino Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers, WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.
All orders accompanied with the cash promptly attended to.
Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.
Terms cash, and only cash. No variation in prices. s24-3m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17-1y] James R. Quin.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.
Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.
Mr. Woart's sister, Miss Mary I. Woart of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.
It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.
The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.
Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr Woart's residence is finely situated and possesses every desirable advantage for such a family.
The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.
Great Barrington, August, 1853.
References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3-tf

*Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

POETRY.

ON THE DEATH OF MR. HERRYS.

Death, what dost? O, hold thy blow!
What thou dost, thou dost not know:
Death, thou must not here be cruel;
This is nature's choicest jewel:
This is he in whose rare frame
Nature labor'd for a name.
Joy of goodness, love of art,
Virtue wears him next her heart:
Him the Muses love to follow,
Him they call their vice-Apollo.
Apollo, golden though thou be,
Thou art not fairer than is he;
Nor more lovely lift'st thy head,
Blushing, from thine eastern bed;
The glories of thy youth ne'er knew
Brighter hopes than he can show.
What! think we, to no other end
Gracious heavens do use to send
Earth her best perfection,
But to vanish and be gone?
Therefore only give to-day,
To-morrow to be snatch'd away?
I've seen indeed the hopeful bud
Of a ruddy rose, that stood
Blushing, to behold the ray
Of the new-saluted day:
His tender top not fully spread,
The sweet dash of a shower, now shed,
Invited him no more to hide
Within himself the purple pride
Of his forward flower; when lo!
While he sweetly 'gan to show
His swelling glories, Auster sped him,
Cruel Auster hither hied him,
And with the rush of one rude blast
Sham'd not spitefully to waste
All his leaves, so fresh, so sweet,
And lay them trembling at his feet.
I've seen the morning's lovely ray
Hover o'er the new-born day,
With rosy wings so richly bright
As if he scorn'd to think it night;
When a ruddy storm, whose scowl
Made heaven's radiant face look foul,
Call'd for an untimely night
To blot the newly-blossom'd light:
But were the rose's blush so rare,
Were the morning's smile so fair,
As he is, nor cloud nor wind
But would be courteous, would be kind.
Spare him, Death! O, spare him then!
Spare the sweetest among men:
Let not Pity with her tears
Keep such distance from thine ears.
But O! thou wilt not, canst not spare,
Haste hath never time to hear.
Therefore, if he needs must go,
And the Fates will have it so,
Softly may he be possess'd
Of his monumental rest!
Safe, thou dark home of the dead,
Safe, O! hide his loved head:
For Pity's sake, O, hide him quite
From his mother nature's sight.

—Crashaw.

SELECTIONS.

SOMETHING DIVINE.

I do believe that neither quinine nor saline draughts were so effectual in curing me of the marsh fever which prostrated me in Rome as the good little stories my excellent Doctor used to tell me. One of his best was about a servant-maid.

Maria, the heroine, was the daughter of a farmer; but became, at a very early age, the servant of a sculptor of some celebrity in his day, named Pulci, who had removed from Florence to Rome to court inspiration in the Metropolis of Art, for a great work. He was a grave, serious man; and, after having instructed Maria in the duties required of her, retired within himself, and allowed her to do pretty much as she liked; so that she governed his little household in her own way. She was a comely girl, of quiet manners, and soon became a favorite with all Pulci's visitors. The engraver Savorini was struck with love at first sight of her, and offered to make her his wife; but she replied calmly that she had engaged with Signor Pulci to be his servant for three years, and could not think of breaking her engagement. 'I will find a substitute,' said Savorini. 'I cannot be replaced,' she replied. The engraver called her a Proserpine of pride; and his courtship ended for the time.

Master Pulci was busy with an important group; the subject being Religion leaning upon Science and Art—an allegory which Italians are fond of developing. Although not a first-class sculptor, he still occupied a sufficient rank to bring him in contact with all the celebrated artists of the day, who used to come from time to time to his studio. Maria was often called in for one purpose or another, and listened greedily to their animated discourses on genius and its consequent fame. From the very outset she began to feel yearnings after earthly immortality. A year, however, passed before a definite plan succeeded to her vague impulses.

One day Pulci invited some of his friends to dinner, Savorini among the rest. The meal was taken in the studio, and the conversation naturally turned upon art. All spoke enthusiastically; for all were Italians, and were deeply devoted to their various departments. Savorini, who still retained a strong sentiment for Maria, and perhaps wished to dazzle her (she was moving quietly to and fro performing her usual duties; but listening to all that was said with respectful attention), rather exaggerated the dignity and the privileges of the profession to which they all belonged. Kings and emperors, the Pope himself, he said, ranked below great artists; and it was better to have produced that Diana—pointing to a clay model, which Pulci had just finished—than to guide the councils of nations. 'I place my art,' he added, 'not quite on an equality with yours, signori, but I own no superiors except you; for I also feel that I have a spark of something divine within me.'

He talked much in this strain, being excited by the good Lachrymæ Christi and by the presence of Maria. Although the girl admired what he said, she in no wise set it down to his account in the way he would have desired. She looked upon him only as an interpreter of truth, and went about the room—and backward and forward between it and the kitchen—pondering whether she had not also a spark of something divine in *her*. 'Yes, I have it!' she said at length. As she said this, she pushed against Angela, an old dame who had come in to assist her in her duties, let go the dish that held the stewed prunes, and broke it, splashing the rich red juice over her own white stockings.

'Are they quite spoiled?' inquired Savorini. She gave him a familiar push, as if she was removing one of her father's heifers out of her way. 'Let her alone!' cried Pulci. 'We must not punish her for her accident. She has not chipped a statue or a model since she has been with me.'

'I would rather break one of my own limbs,' she exclaimed. 'Brava!' cried they all; and, after complimenting her, they went on talking of their art, as cheerily as if they had not been disappointed of stewed prunes. Meanwhile, Maria became more and more convinced that there was a spark of something divine within her.

From that time she began in secret—in her own little bed-room—to endeavor to produce some of the forms of beauty that filled her mind. The clay became life-like in her hands; and, in a very short time, she almost started with surprise at beholding a lovely countenance looking out from the unformed mass which she had placed on her window-sill. A natural fear of being ridiculed and repressed, prevented her from confiding her projects and her studies to her master. But her secret was too troublesome to be kept entirely to herself. At first she thought of the engraver Savorini; and possibly it would have been well had his honest love then found favor in her eyes. But the remembrances of his rough gallantries made her fearful of confiding in him. There was Caterina, the daughter of Angela; but, when she came to gossip of evenings, all her talk was about the handsome cavaliers who looked at her in church—impious men—and followed her home, trying to talk nonsense. This was not a proper confidante; so she chose my old doctor, Corona, who had attended her in an illness, and had won her confidence by his benevolent manners. She went to him, made him promise secrecy as if she had been going to confess a murder, and revealed that she felt the power to become a great artistt.

'My fame will fill the world,' said she.

'But will it fill your heart?'

'That is full already—of hope.'

He saw that she did not come for advice but encouragement; and he encouraged her. He would have preferred had she told all to Master Pulci; but the artist, though good and kind, had something cold and satirical in his manner. 'He will never believe in me,' said Maria, 'until he sees that I can do something. He is not a man of faith. Besides, who will admit genius in the person that cooks one's dinner? These hands that have made so many messes can do nothing but spoil marble, he will think.'

'She must take care,' thought Corona, 'not to deceive herself as to the motive that makes her unwilling to communicate her ambition to her master. If I mistake not, she hopes to dazzle him.'

But the Doctor was mistaken. Maria's whole being was, from that time forward, devoted to art and art alone. It is true that she did not fail to perform her household duties; but she did so mechanically, and, if Master Pulci had been anything of a gourmand or a fidget, he would have found daily grounds of complaint. However, matters went on very well; and neither he nor any one else ever suspected that the girl had turned her bed-room into a studio, and that she was robbing herself of sleep in order to make up for the hours necessarily lost in the day-time. Savorini alone noticed that her cheeks grew pale, and that her eyes gleamed with unnatural brilliancy. 'Her soul is wearing out her body, Doctor,' said he to Corona. The doctor assented sorrowfully, without daring to betray the secret.

Maria afterwards said that her life seemed to have begun only from the time when she perceived the presence of the 'divine spark' in her. All the former years faded from her remembrance. Her imagination became filled with beautiful forms. Her ears were ever open to catch words of instruction from her master or his visitors. Her eyes greedily devoured the models that surrounded her. She took Pulci's books, one by one, to her room, and learned all that they could teach her. Whenever she went forth, it was to some church, or to the Vatican, to admire the achievements of the schools.

At length she felt herself sufficiently prepared to attempt original productions, and she began to model a statue of Minerva. A practiced hand would probably have produced a result as good as hers in a much shorter time; but she was ignorant of routine, and many accidents retarded her work. However, as time proceeded, the figure grew under her hands; and, day by day, the consciousness of her own genius increased within her. Her determination was to send the figure to the annual competition for the prize—secretly—in order that she might hear the impartial opinion of the judges. The difficulties in her way were immense. But she overcame them all; and, when one day Master Pulci was absent, some porters, sent by Dr. Corona, came and took away her model. Thus it was removed to the exhibition hall without accident.

Maria entered with the crowd on the appointed day, and contrived to place herself near to her statue. Her ambition did not extend to winning the prize. All she dared to hope was to escape ridicule. But her astonishment was indescribable on perceiving by degrees all the connoisseurs collect round her Minerva, and begin to speak enthusiastically in its praise. The judges stood before it in their turn. There was an unanimous cry of admiration. Her heart swelled mightily within her, and it was with difficulty she could repress her pride and exultation. These came to their height when the prize was unanimously given to her statue: and a crier began to exclaim, 'Let the sculptor of the Minerva declare himself!' It then struck her—in her confusion—that a woman had no right to compete, and she hastened away unperceived.

Her object, however, was gained. She was now sure that she had not deceived herself by a false idea of her own merit; and she saw in the future a long series of triumphs. Doctor Corona, who had watched her, followed and complimented her. Even he had not dared to admire her work until public opinion had crowned it. He went with her to the studio of Pulci; and there she threw herself on her knees before her master, and confessed the truth. He at first thought she was mad; and it was not until Dr. Corona confirmed her statement, that he could believe that his servant-girl Maria had won the first prize of sculpture by the unanimous vote of the first artists of Rome!

The news soon spread through the city; and Savorini came hastily to compliment the young artist. She allowed him to embrace her, and listened gratefully when he said, 'She must be at once raised from her menial capacity. It is impossible to deprive the arts of this wonder.' He did not now repeat his declaration of affection; but he seemed to claim a right to watch over her future fortunes. Pulci at once agreed to look out for another servant; but Maria refused to quit his house. 'I will superintend everything still,' she said.

The three supped together pleasantly that evening; and Savorini began the well-known etching which represents Maria sitting at the feet of her Minerva, pausing in her work to admire it. Next day, all the elite of Roman art came flocking to hail their new comrade. For some months, indeed, the fashionable society of the city talked of nothing else but this pleasant story; and it became a popular opinion that Maria would equal or surpass the greatest masters. There was some exaggeration in this. The causes which would have made them refuse to acknowledge her talent, before her public triumph, induced them to magnify it now. It seemed so extraordinary that a servant-girl from the Campagna di Roma could do anything, that people began to suppose nothing was too great for her to perform. Even old Nosotti, Maria's father, undertook a journey to Rome for the purpose of seeing his daughter, and looked in at St. Peter's by the way. She received him with delight; but shook her head when he suggested that she might now marry farmer Raimondo. Savorini, who was by, ventured a hope on his own account, and he whispered something in her ear. She smiled faintly; and, giving him her hand, said: 'If you ask me again in six months I will say yes!' He did not understand.

The truth was, that the divine spark was burning too fiercely within. In vain Dr. Corona exerted his art and endeavored, moreover, to wean Maria for a while from the studio. The hectic flush and the brilliant eyes proved true prophets.

The Minerva was the only work of the servant Maria; who died on the twelfth of May, eighteen hundred and one.
—*Household Words.*

FOR THE YOUNG.

THE WHITE CHICKEN.

"She raked the chaff, she scratched the ground,
And glean'd the spacious yard around."
—Gay's *Fables.*

Once upon a time there lived at a place called Rambin, in Germany, a poor weaver, who was a good and religious man, blessed with a truly Christian wife, and many dear children. Their youngest and favorite child was a little maiden eight years old, whom they had named Christina. Now she was not *only* beautiful, but very good and obedient also; and her mind was fixed on heaven, so that her childish understanding was prompt to take in high and holy thoughts, and never forgot what had once been explained to her respecting them. Her greatest delight was to hear the Bible read, and she could learn verses out of her hymn-book by heart much easier than anything else. Little Christina was a very quiet child, and kept much to herself; so that when the warm days of spring and summer came, she could play for weeks together in the garden, without even wishing for any other playfellows than the flowers and trees, or the little birds that sang in the branches. With them the child would play and chatter, as if they had been living people; and at sunset she always returned to the house with a cheerful and happy face, and having eat a piece of bread and butter for supper, folded her little hands in prayer to God, and then fell into a deep and peaceful slumber.

Now it happened that one evening, when the child came into the cottage as usual, she carried something in her apron. She folded her apron closely up so that no one could see what was in it, and bid her brothers and sisters guess what it might be, and her mother was asked too; but no one could tell what it was. And when Christina had waited a long time, and saw that they would not try to guess, her patience gave way, and she exclaimed, "Well, then, look here, I must unfold my riddle!" and she shook her apron as she spoke, and out dropped a pretty snow-white chicken, with a speckled tuft on its head. Then her mother wondered where Christina could have got the chicken. But she said, "I cannot tell where the chicken came from. It came up to me in the garden, and hopped upon my lap, and played with me the whole afternoon. When I got up to go away, it ran after me, so I put it into my apron and brought it home; for it would have been a sad pity if it had been starved to death, sitting all alone in the cool night air; and besides, a weasel or a stoat might very likely have come and killed it. That was why I brought you in, my sweet darling little chicken!" And then the child picked up her little chicken again, and kissed and coaxed it, pressing it to her bosom, while she said to it, "Do not be frightened, little creature; you shall have a happy life with me, and sleep by my side at night, and we will not hurt each other."

But Christina's mother was very much afraid Christina's story might not be true; for it seemed strange to her that the chicken should come in that way, and she feared the child might have got it from some neighbor, and exhorted her strenuously to tell the exact truth about it. But the little girl declared her story *was* true, and played merrily with her chicken till bed-time; and when she was in bed, the little creature, which she had laid upon her bosom, spread out its wings as if to keep her warm, and slept there quietly the whole night.

Next morning the weaver's wife sent round the village to all her neighbors, asking if anybody had lost a white chicken with a speckled top-knot. But none of them had any white hens or chickens, nor had they heard of anybody losing one. When the messenger came back, Christina danced for joy that she might now keep her chicken; and her mother was still more joyful, for her heart had ached at the thought of the bare possibility that Christina might have taken the chicken from somewhere, and told her a lie besides.

There was soon the greatest friendship that ever was known between those two young creatures, the little girl and the little chicken. Christina was nowhere to be seen without her little chicken, except when she went with her mother to church; and some even thought the little girl was sorry *then* to be obliged to leave Snowtip (for so she called the chicken) behind. And poor little Snowtip was never happy when Christina was out of her sight, but ran restlessly here and there, chirping as if she would have chirped her heart out. But as soon as ever she saw the child coming back, she twisted round and round upon her little yellow legs, and fluttered her tiny wings for joy. They were usually to be seen both together in the garden, where Christina sat reading or knitting, and sometimes had to weed the beds and water the flowers. In this garden stood an old cherry-tree with a large flat stone near its root. Christina now always went to sit upon this stone, because Snowtip liked to scratch and routle in the sandy earth round it, shaking the dust over her wings and feathers. There the child instantly went, though her mother sometimes asked her why she never sat upon the nice seat of green turf which her brothers had made on purpose for her. But she would answer that Snowtip could not bear the place, and always ran to the old tree as soon as they came into the garden, where she followed it, because she never liked to be far away from Snowtip when she could help it. Thus, then, these two lived through the summer and spring in great fondness, and Snowtip had wanted nothing more than a few crumbs which Christina always saved off her own piece of bread for her, though she could have done without them even, as in summer there is plenty of scratching and picking for chickens out of doors. But when autumn came, and took every leaf from the trees, and the winter's snow hid almost every berry and seed from the poor little birds, then our two friends were obliged to remain in-doors, and came into sad trouble. For one day Christina's mother took her little girl aside, and said to her, "My child, you are good and obedient, and therefore I am sorry to take Snowtip from you; but so it must be. The chicken must not be starved, and we have neither corn nor bread to spare. Therefore do not cry, but put on your new Sunday-frock and go to the clergyman's lady, who is your godmother, with your chicken under your arm. I am sure she will take care of it for your sake, and it will be much better off at the parsonage than it is in our poor cottage."

When the little maiden heard these words, she began to sob and weep so bitterly that it grieved her mother to the heart; and Christina said, "Oh, no! no! my mother, I pray you not to make me do that; for I shall not know what to do when Snowtip is gone. Oh, why cannot we keep the chicken? for it will soon be a hen, and will then lay eggs for us!"

The poor child cried so much and begged so hard, that at last her mother said, "Well, then, I must consent, and you shall keep Snowtip; for I trust that the good God, who has fed us hitherto, will continne so to support us in our poverty that we may always have a crumb or two left for Snowtip."

So Snowtip remained an inhabitant of the cottage and garden; never leaving Christina for a moment, and sleeping in her arms at night. One thing seemed odd, and that was, that Snowtip ran every day into the garden to the stone near which it used to nestle in the cool earth in summer-time. When Easter was past and the days got longer, Snowtip laid her first egg, which Christina took in great triumph to her mother. And from that day forth Snowtip laid an egg every day for seven whole years (which was as long as it lived), and was a perfect treasure to the house. The hen was always faithful to Christina; and when she was grown a great girl, and had to drive the cows, or work in the fields, Snowtip always ran or flew by her side; or else Christina carried her upon her wrist, as we sometimes see in pictures knights and gentlemen used to do their falcons. Everybody wondered at those two; and the old women laid their heads together, and said if it had not laid eggs, they would never have believed it was really a common hen.

Still, though Christina and Snowtip could not now sit and play in the garden, as they did when they were both young, yet Snowtip continued to go and scratch constantly under the old cherry-tree, and Christina always loved the spot, in remembrance of that first summer when Snowtip came to her.

When Snowtip was seven years old, and Christina (who was grown tall and handsome) fifteen, Snowtip had the pip, and its eyes grew dim, and its wings hung down, and it could eat very little, but clucked sorrowfully. Christina was truly grieved, and fed and stroked her darling in the tenderest way. But it was all of no use, Snowtip died one fine morning, and Christina found her lying by the old stone, on the very spot where she had scratched and nestled so often. There was great sorrow that morning through the whole house, and everybody praised the departed Snowtip.

Christina shed many tears, and took the poor hen in her arms to kiss her once again, saying, "Oh! my own hen! my poor darling hen! I am sure you had a more true and faithful heart than many of mankind possess; and you shall be buried carefully, where the sweetest and freshest flowers will bloom upon your grave." And Christina and her mother agreed that Snowtip should be buried where it had chosen its own pet place in the garden, and always went to scratch and nestle. For it is but right that every one should be laid to rest in the spot they loved the best while they lived.

The mother and daughter therefore went to the old stone to dig a little grave for Snowtip where they had found her body. When they had dug a little while, Christina's spade struck upon something hard, and she exclaimed. "What is this, mother?" And her mother felt it too, and moved the earth away from it. They then saw a little box, and dug it carefully out. It was made of oak, and had iron corners. Christina's mother lifted it up, and as it felt very heavy, she exclaimed joyfully, "Suppose it was a treasure that your Snowtip had left for you? Do you remember how it always scratched just in that place?" They put down the box, whilst they arranged the grave, and put lilies and roses, and green herbs into it. Then they laid Snowtip upon them, and covered her over with flowers; after which they closed up the earth, and planted roses and violets upon it, which Christina watered every day, and let fall many tears upon them.

But what was in the box, think you? It took the weaver a long time to open it at all, for the nails were very firmly in. When at last he did break it open, there was a smaller box inside the other, all covered with lead, and that gave the old man a deal more trouble. But what came out at last? Ten thousand Dutch dollars, which make a great deal of our money! You may guess what joy and wonder there was in the house then, and how they all thanked God for turning their poverty into riches in so wonderful a manner. Christina's mother said to her father, "Well, was I not right after all? You used to laugh at me, but I always said there must be something particular about Christina and Snowtip—something that we did not understand. So now it is come to light!" When they had done wondering, Christina's father said to her, "My dear child, this treasure is all lawfully yours. Snowtip came to you, and dwelt with you seven years as a rare and unknown guest, that she might show you your marriage-portion; and it was you that found the treasure, and first proposed Snowtip should be buried in the place it was fondest of when it was alive. Now, therefore, Christina, you are a rich girl, and a Count even would not be ashamed to marry the possessor of ten thousand dollars."

But Christina replied, "Do not speak so, father; we will all share it together—my mother and you, and my brothers and sisters." And so they did, for Christina insisted upon it, and there was enough to make them all very comfortably off.

Now this story is said to have happened many years ago; and the writer adds, that all good people then believed firmly that Snowtip was a good guardian spirit, or little angel sent from God, to watch and keep Christina through her youthful years, and make her happy at last. But in those old times at which we laugh now, many things used to happen that were as strange as this, of which I remember the old people used often to talk when I was a child; but now one hears nothing about them, and such things never happen to people, and, indeed, they do not believe them.

Now you may think what you like of this story; for I do not say it is true, but only "tell the tale as it was told to me." If you want to know what my *own* opinion is, however, *I* should say that the treasure Christina found was a good and cheerful heart, which, indeed, is the greatest of all God's blessings, and is mostly to be found by those who take the greatest pleasure in birds, trees, and flowers, and all such childlike and simple things; while they fail not to impart to others all the good things they may themselves possess, even as Christina saved her few crumbs for Snowtip to live upon, and the widow's mite was greater in the sight of God than the superfluity of the rich man.

GLEANINGS FROM FOREIGN EXCHANGES.

Popish Teaching of the Sanctity of Oaths.—Our readers no doubt remember the solemn adjuration by which, at his election, Mr. Lucas pledged himself to act in direct contravention of the oath which he knew he would have to take before taking his seat in Parliament. The perjury prepense of the "Honorable Member" for Meath has not remained without its appropriate reward. A letter addressed by "† John, Archbishop of Tuam," to the editor of the *Freeman*, after a highly laudatory notice of the services rendered to the Papal Church by Mr. Lucas, thus holds him up as a pattern to all Popish Members:

"If an honest Member has been able to effect so much in favor of our holy religion, what would not the combined influence of those who proved false to their promises to their confiding constituents be able to achieve? Had they been faithful to the trust which it was incumbent upon every lover of truth to keep with punctuality, then the efforts of those who remained faithful to their engagements would not have been frustrated; and instead of the exertions we are daily witnessing to uphold the delusion of a Protestant establishment, destined, it is said, to thrive in Ireland at some future epoch, when none of the present generation will live to expose the foolish prediction—instead of an indefinite series of such delusions, as fatal as they are fatuitous—statesmen would be soon persuaded, by the calm and unmoved attitude of forty faithful representatives, to *lay the axe to the root of the Established Church in Ireland*, and then lay the securest foundation for the stability of the throne and the happiness of a united people."

Popish Treason to England.—Father Ignatius has published a lengthy epistle, in which he gives an account of an interview he had with the Emperor of Austria and his brother the Archduke Charles, in the course of which he avows his expectation that he shall succeed in "drawing the Catholics of England to join us in the idea of treating with foreign powers, as France and Austria, and moving them to meddle with the interior concerns of this country."

The Queen and the Popish Hierarchy.—The noses of the Popish sham Bishops are sadly put out of joint by the non-recognition of their official character on the occasion of Her Majesty's visit to Dublin. The *Limerick Reporter* thus gives vent to its ill-disguised mortification, arising, not impossibly, from disappointed expectations:

"Amid all the pomp and glitter and enthusiasm which surrounded Her Majesty, we feel assured that the unwilling, the compulsory absence of the Bishops of her Irish subjects, must cause her annoyance, and bring before her forcibly the evil influences of those laws which, without possessing one redeeming clause, are calculated as they were designed, to degrade millions of loyal subjects. She must know that because the Catholic Hierarchy could not legally pay their respects to her without compromising their ancient and undoubted rights, all addresses from public bodies in Ireland, save two, had to be declined. Her Ministers well know that no Catholic Prelate would bow to the degradation of appearing in any but his real and legitimate character—that he would not for any earthly consideration belie the dignity of his sacred office, or allow himself to be smuggled into Her Majesty's presence, and make a slave's offering at her feet of his divine commission. Why should he do so? The presence of the Hierarchy and their address, if such were to be presented, would be merely to manifest their own disloyalty and that of the people, whose chiefs they are. That loyalty they now entertain as a duty as fully as if it were emphatically attested. They lose nothing by the exclusion; on the contrary, they gain universal admiration. The loss is on the other side—on the side of those who, under a mock pretence, asked their Royal mistress to affix her signature to a law fitter rather for the age of Elizabeth than of Victoria."

Bible Burning—Justice Defeated.—A case curiously illustrative of the power wielded by the Popish priests in Ireland, came before the Petty Sessions at Baelderig the week before last. On the 8th of August last the following information was voluntarily sworn before one of the magistrates of the county of Mayo, by a boy named Patrick Foy:

"The Rev. William M'Dermott came to his father's house on Saturday, 29th day of July, and asked would his father's children be kept from Mr. Ferguson's school, when his father told him they would not. The priest said they must. He (the priest) asked the deponent where were the books; deponent said on the shelf; the priest then took down the books, amongst which were one English Bible, and one English Testament, and three Irish Testaments, and asked deponent would he burn them, when deponent replied, you may do what you like, but it's not right to burn the Word of God, when he (the priest) threw the aforesaid Bible and Testaments into the fire, all of which were consumed, except one Irish Testament lifted out of the fire by the priest, and thrown at deponent, which Testament was partially burned. He (deponent) called on Mary Kelly to witness the burning of the Bible and Testaments. His father and mother and Thomas Dogherty were also looking on. Deponent further swears that the aforesaid English Bible and Testaments were given to him by the Rev. Dr. Ferguson, and the Irish Testaments by Mr. John Caldwell. Deponent further said, that the priest threatened to get persons to pull down the house over us, which put deponent in fear and terror."

When the case came on before the Petty Sessions, the boy prevaricated to such an extent,—denying the truth of his former deposition, and pretending that it had been made under the influence of threats and promises from Protestants,—that the prosecution failed, the chairman of the session observing, that "evidently the boy had been tampered with, and kept out of the way for that purpose." Such is the impotence of British law when confronted by Popish priestcraft!

One more Brother of the Moon.—A poem by M. Ivanhoff, in praise of the Czar, appears in the *St. Petersburgh Court Gazette*, of the 22d of August, and would not discredit the obsequious invention of the most flowery celestial. The following, constructed into sober English prose, will give a slight taste of M. Ivanhoff's quality: "The land is full of joy; with gladness we sing the greatness of Nicholas. To-day his Russia lays its fervent prayers on the altar of the Creator for the happiness of the Great Czar. Among all the kings of earth he stands mightiest and most powerful; for he hath shaken out his imperial purple over a hundred nations, and over seven seas. The rays of his sacred crown stream out more dazzling than the light of the sun: millions of steps lead up to his high throne," and so on. The poet concludes with a devout prayer that his Imperial master may live and reign till the end of the present century, by which time it is calculated he would be just 104 years of age.

Vicissitudes of Fortune.—The following romantic story is told by the *Liverpool Journal:*

"About 11 years ago, long before the gold discovery in Australia had startled the people of England, and tempted from her shores some of her best and worthiest sons, a silk manufacturer of Manchester, having failed in business, quitted his native country for that distant colony, leaving behind him a wife and two children. To a sensitive mind there is no change so bitter as one from affluence to poverty, and so keenly did Mrs. M—— (for so shall we term her) feel this, that she determined to leave the scene of her former prosperity, and accordingly came to Liverpool, hoping among strangers to hide her altered circumstances, and find a living by industry for herself and children. By the application of her needle she endeavored to keep gaunt famine from her now humble hearth. Time flew on, and, although her husband had promised to write and inform her of his success in his struggles in a sphere so new, and cheer her with hopes of returning fortune, no such thing came, but after an absence of two years and a half intelligence reached her that he had died in a strange land. Unused to the rough labors of life, this was enough to fill with despair and dishearten the most courageous. The presence of her children, however, nerved her to fresh exertion. But the unfortunate seldom find friends, and those little articles the wreck of other and better days, one by one went to find bread for the starving children. Even clothes were sold to meet the demands of a heartless landlord; but in the meantime the stranger in Australia had prospered, and not only written to his faithful wife, but sent her remittances, which never reached their destination, her whereabouts not being known. Every article of furniture had been sold by Mrs. M——, and there seemed for her and her children but the last resource of the friendless, when the former unsuccessful merchant arrived in England a wealthy man. Through a chain of circumstances the suffering wife and mother were discovered, and once again raised to affluence, for, besides £14,000 which was showered into her lap, large possessions in Australia are now held by her husband. It only remains to add that the now happy family are about proceeding to Australia; but the tale may be relied on as one of the strange things told in connection with that colony and the eventful histories of families."

Napier and the Indian Swordsman.—We give an anecdote illustrative of the unparalleled dexterity of the Indians with the sword, as well as of Napier's simplicity of character. After the Indian battles, on one occasion a famous juggler visited the camp, and performed his feats before the General, his family, and staff. Among other performances this man cut in two with a stroke of his sword a lime or lemon placed in the hand of his assistant. Napier thought there was some collusion between the juggler and his retainer. To divide by a sweep of the sword on a man's hand so small an object without touching the flesh he believed to be impossible, though a similar incident is related by Scott in his romance of the Talisman. To determine the point, the General offered his own hand for the experiment, and he stretched out his right arm. The juggler looked attentively at the hand, and said he would not make the trial. "I thought I would find you out!" exclaimed Napier. "But stop," added the other, "let me see your left hand." The left hand was submitted, and the man then said firmly, "If you will hold your arm steady I will perform the feat." "But why the left hand and not the right?" "Because the right hand is hollow in the centre, and there is a risk of cutting off the thumb; the left is high, and the danger will be less." Napier was startled. "I got frightened," he said; "I saw it was an actual feat of delicate swordsmanship, and if I had not abused the man as I did before my staff, and challenged him to the trial, I honestly acknowledge I would have retired from the encounter. However, I put the lime on my hand, and held out my arm steadily. The juggler balanced himself, and with a swift stroke cut the lime in two pieces. I felt the edge of the sword on my hand as if a cold thread had been drawn across it; and so much (he added) for the brave swordsmen of India, whom our fine fellows defeated at Meeanee." This anecdote is certainly a proof of the sincerity of an honest mind, ready to acknowledge error, and of bravery and calmness in expiating that error.—*Globe.*

Another Spanish Burial Story.—Another story of an English burial in Spain is told by the Paris correspondent of the *Times:*

"The toleration shown in Malaga does not exist in other parts of the Peninsula, as is shown by what follows. A friend of mine, who has been residing for some years in a part of Spain in a different direction from Malaga, was roused from his bed in the middle of the night during the last winter, by a railway contractor, who came, in a state of the greatest alarm and the profoundest grief, to announce that he had just found his wife dead in bed. The first step taken by my informant was to protect the unhappy man from the consequences which sometimes fall upon innocent persons in Spain in such cases of sudden death; and he then claimed the assistance of the English Vice-Consul in obtaining permission for the interment. The local authorities refused access to the public burial ground. Application was made to the head of the literary institute of the town, which is indebted to an Englishman for the gift of the principal part of the library, and who, out of grateful remembrance of that favor, was willing to allow the body of the deceased lady to be buried in a corner of the garden attached to the building. The authorities, however, were forced again to exercise unchristian intolerance: I say *forced*, because it was known that as individuals they revolted at it, but as public men they were obliged to act in conformity with the laws; and the ceremony had to be performed in the middle of the night, when the inhabitants of the town were buried in sleep. The spectacle was a most melancholy one: on a dark and stormy night, in the midst of the falling snow, hail, and rain, the remains of the unfortunate lady were conveyed to their obscure resting place. The funeral nevertheless was attended by the captains of all the English vessels in the harbor, and the English workmen in the employment of the contractor. Each bore a lantern, and it was by that dim light, and in the pauses of the [illegible] wind, that the friend I allude to, though not a clergyman, read the funeral service, under the protection, as it were, of the storm itself—for no living soul was stirring—and sheltered by the high wall of the garden from observation and hindrance. On their return from the performance of the sad duty, the party could not help remarking that they appeared more like a band of body-stealers than Christian men performing the last rites to a fellow-Christian. The British Consul of the seaport where the incident occurred, is himself a Roman Catholic, but he exerted himself very readily and actively with the authorities, although ineffectually, as they assured him that if they had not conformed to the law they were convinced that the party would be insulted, and serious disturbances might follow if the corpse were carried through the town during the day, as 'no open signs of burial' are allowed to Protestants."

The Secret of Our Lady of La Salette.—A correspondent of the *Times* writing from Grenoble gives the following account of the miraculous appearance of "Our Lady of La Salette:"

"The Roman Catholic Church is now, indeed, endeavoring to turn this fable to account, but I have reason to believe that the story was originally devised by the keeper of a small public-house on the mountain, a person of some authority among the ignorant peasantry of La Salette, and who has secured to himself a considerable share of the profits arising from the imposition practiced on the credulity of his co-religionists. In the neighborhood of his house, and belonging to him, is a fountain of common spring water, possessing, in reality, no virtue beyond that of any other that has no particular mineral properties, but which the Virgin's alleged visit to the spot has endued with an efficacy for the cure of all kinds of complaints, more especially sore eyes, such as few even of the most renowned mineral springs can compete with; and such is now the demand for this water that the publican in question made upwards of 50,000 francs last year by its exportation to all parts of Europe, besides the source of wealth it has proved to him by its attraction of thousands of pilgrims to the spring for whom he finds accommodation. Hence it may not unreasonably be supposed that this man was the real originator of the story of the Virgin's appearance, and that the children have been instructed by him, although the tale, disbelieved by many of the clergy altogether, was adopted by the late Bishop of Grenoble, an old man upwards of eighty, and in his dotage, and imposed by him on his successor, the present Bishop, as the only condition on which, when compelled by his infirmities to quit his See, he would consent to relinquish it. It is now proposed to build a church or chapel at La Salette, and to found, I believe, a monastery there, if sufficient funds can be raised for the purpose,—all this very much to the advantage of mine host, whose miserable little hovel, has, of course, greatly improved in size and appearance. * * * * * *

"I am not certain of the fact, but have heard it said that the police are still on the trace of the woman who personated the Madonna on the above occasion, and who is supposed to be the same that not very long since showed herself again in the same character in the department of the Var; but whether, if she can be identified, the authorities will be allowed to make the whole affair public is very doubtful, the Church having now acquired a considerable interest in it."

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
between Warren and Chambers streets.
sept10-tf

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20-3m MILLER & CO'S, 134 Canal street.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20-3m J. H. HARLEY, 34 John street.

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30-3m.

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9-tf

FAMILY BOARDING-SCHOOL FOR BOYS, at Yonkers, N. Y.—number limited to 20. The Winter term of the Locust Hill School will commence on Monday the 7th of November.
Yonkers, Oct. 8, 1853. [4t$] G. W. FRANCIS, A.M.

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6-3m

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5-1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.
References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24-1y J. DIXON, 808 Broadway, opposite 11th street.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29-1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap16-tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5-tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D-1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO., 441 Broadway,
(Between Howard and Grand Sts.,) New York.
Alfred Munroe, }
Wm. D. Abbatt. }
Jan 1D-1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and Curtains, &c., cleaned and re-finished.
aug20-3m$ BARRETT, NEPHEWS & CO.

FOR SALE at low price, four quarto volumes of Freytag's Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N.Y., or at No. 6 [illegible] street, Williamsburg, L. I. June[illegible]

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully invited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and to add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be prepared to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rev. Dr. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N.Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. [illegible], N. Y.

PLUMBING AND HYDRAULIC ENGINEERING in all its kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13-6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. Also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers; Envelopes, plain, adhesive, and cloth-lined; English writing, copying and stampings Inks; English Japan Ink for Bank Notes, genuine Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pens, Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Portmonnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the 1st day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals, in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most approved manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in the profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker st., corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity in the city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit,' CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not fade when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons residing "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the figure, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5-tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.
STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 18	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092 12
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the printed rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same as credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.
ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Wm. L. Peck, 37 Liberty street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city desiring pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE.
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight, and twelve Stops, with Pedals, Bordon C C C, and has also an organ of three Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29-tf

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IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."
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marl-p JOHN HECKER, Proprietor.
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